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JOURNAL
OF THE
POLYNESIAN SOCIETY

CONTAINING
THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. III.



WELLINGTON:
PRINTED FOR THE SOCIETY BY LYON AND BLAIR, LAMBTON QUAY.
PUBLISHED BY E. A. PETHERICK, 33 PATERNOSTER ROW, LONDON.
1894.

VOL. 3.

[PUBLISHED QUARTERLY.]

No. 1.

THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

Published under the Authority of the Council, and Edited by the
Hon. Secretaries.

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(Authors are alone responsible for their respective statements.)

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MARCH, 1894.

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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY;" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Box 188, Post Office, Wellington, New Zealand.

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(A * before a name signifies an original member or founder.)

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*Brittain, Rev. A., Norfolk Island.	Carter, Henry C., 212 West 15th St., New York.
Buller, Sir W. L., K.C.M.G., F.R.S., Terrace, Wellington, N.Z.	Clark, W. M., Woolcombe St., Wellington, N.Z.
Bathgate, A., Dunedin, N.Z.	*Davies, G. H., Native Department, Wellington, N.Z.
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*Fraser, D., Bulls, Rangitikei, Wellington, N.Z.
Frackleton, Rev. W. S., M.S., B.D., Randwick, Sydney, N.S.W.
Ford, W., 82, Jamieson Street, Sydney, N.S.W.
Fairhall, S., Hawera, N.Z.
Foxlee, W. T., M.L.C.E., Chief Engineer N.S. Wales Railways, Sydney.
- *Gold-Smith, E. C., Survey Office, Gisborne, N.Z.
*Grace, L. M., Taupo, N.Z.
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*Hamilton, R. W., Municipal Offices, Wellington, N.Z.
- *H, Mrs. Irene, Honolulu, Sandwich Islands.
- *Johnston, Dr. D. G., Carterton, N.Z.
*Johnson, H., Dunbar, N.L. Court, Wellington, N.Z.
*Judd, Hon. A. F., Chief Justice, Honolulu, Sandwich Islands.
Jackson, F. Arthur, Jackson Dale, Fiji Islands.
Johnston, Ch., Bengal Civ. Ser., 6, Kemplay Road, Hampstead, London.
- *Kenny, Hon. C. W. A. T., M.L.C., Picton, N.Z.
*Kensington, C. W., Survey Office, Auckland, N.Z.
Kirk, T. W., F.L.S., F.R.M.S., Agricultural Dept., Wellington, N.Z.
- *Lyons, A. B., M.D., F.C.S., Honolulu, Sandwich Islands.
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*Laing, R. M., M.A., High School, Christchurch, N.Z.
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Morrison, C. B., Wellington, N.Z.
March, H. Colley, M.D., F.S.A., 2, West St., Rochdale, England.
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Partington, J. Edge, F.R.G.S., Wellington Road, Eltham, England.
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*Reid, W. S., Fitzherbert Terrace, Wellington, N.Z.
Roy, R. B., New Plymouth, N.Z.
Ross, John, B.M., Levuka, Fiji Islands.
Richardson, Ch., Eltham, Taranaki, N.Z.
Rendle, J. J., 293, Little Collins Street, Melbourne, V.
Russell, N., M.D., Waianae, Sandwich Islands.
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*Smith, S. Percy, F.R.G.S., Survey Department, Wellington, N.Z.
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vii.

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| Thompson, Alex., Bond Street, Dunedin, N.Z. | |



ANNUAL MEETING OF THE SOCIETY.

IN accordance with Rule No. 18, the Annual Meeting of the Society was called for the 30th January, 1894, by circulars sent out three months previously, but it was adjourned to the 5th February, when a number of members met in the Lecture Room of the New Zealand Institute, the Rev. W. Habens in the chair.

After the reading of the Annual Report and Accounts—copies of which are appended—the meeting proceeded to the Election of Office-Bearers for the current year.

Mr. H. G. Seth-Smith, M.A., Chief Judge of the Native Land Court, was re-elected President, and the Rev. W. J. Habens, B.A., who had retired by ballot under Rule 5, was re-elected a member of the Council. Mr. J. C. Martin, Resident Magistrate, Wellington, was also elected a member of the Council in place of Mr. G. H. Davies, who had retired by ballot under the above Rule. Mr. S. Percy Smith was re-elected one of the Secretaries and Treasurers, he having also retired by ballot under the Rule quoted. Mr. A. Barron was re-elected Auditor, and a vote of thanks passed to him for his past services.

The following Corresponding Members were then elected:—Te Kahui Kararehe, Tiwai Paraone, Te Whetu, Rev. Mohi Turei, T. R. Te Mamaru, H. Takaanui Tarakawa, and Te Kumeroa.

It was then moved and carried, "That at the next meeting of the Society Rule No. 16 be amended by reducing the quorum at the Annual Meeting from fifteen to seven."

A resolution was also carried to the effect "That the Government be asked to reserve from sale all historical places such as noted battle-fields, celebrated old *pas*, etc., on Crown Lands, and to permanently reserve them."

The thanks of the Society were rendered to the Governors of the New Zealand Institute and Sir James Hector for the use of the Lecture Room.

REPORT OF THE COUNCIL OF THE POLYNESIAN SOCIETY,

Presented at the Annual Meeting of the Society on the 5th February, 1894, in accordance with Rule No. 78.

In presenting to the Society, its Second Annual Report, the Council congratulates the members on the progress made in the objects for which the Society was established. Our membership has increased in numbers, and additional countries have contributed to place the Society on a broader basis. Commencing in January, 1892, with a roll of 102 ladies and gentlemen, our lists now contain 183 names, whilst eight more candidates were elected at a meeting of the Council held since the year closed. The following table shows the different localities in

which members reside, and for the sake of comparison the same information is added for previous periods, the first being that at which the Society was founded.

Country.	1892.	1893.	1894.
New Zealand ...	63	105	118
Sandwich Islands ...	22	23	24
Norfolk Island ...	1	1	1
New Hebrides ...	2	3	4
Tonga Islands ...	1	1	2
Adelaide, South Australia	1	1	1
Sydney, New South Wales	4	4	6
Rarotonga Island ...	3	4	4
Chatham Island ...	1	1	1
Tahiti... ..	2	2	2
America	1	1	2
New Guinea	1	1	1
Fiji	—	3	3
Samoa	—	1	3
Manila	—	1	1
England	—	3	5
Melbourne, Victoria	—	—	2
Rotuma Island ...	—	—	1
New Caledonia ...	—	—	1
Queensland	—	—	1
	<u>102</u>	<u>155</u>	<u>183</u>

It will thus be seen that the Society has representatives in 20 different countries and islands, many of whom outside New Zealand have contributed to our Transactions during the past year. The Society commenced with three Honorary and two Corresponding Members, and now includes on its rolls, nine Honorary and eight Corresponding Members, besides six new Corresponding Members whose names will be proposed to the Society for election to-night.

Whilst congratulating the Society on the increase of its membership, the Council has to report the loss by death of one of our Honorary Members—Dr. Ed. Shortland, M.A., who died at Portsmouth, July 23, 1893, at the advanced age of 81. Dr. Shortland did not live to receive the notice of his appointment as an Honorary Member of the Society—had he done so we may be sure that we should have had his sympathy in our work which he has proved to be one in which he felt a deep interest and in which he has distinguished himself by his writings. His books will ever remain standards of reference on the subject of the Maori race. We have also to regret the loss of one of our early ordinary members, the Hon. C. N. Spencer, of Honolulu.

During the past year the Council held seven meetings for the purpose of discussing the papers received, the election of new members, directing answers to correspondents, and generally to conduct the business of the Society. Brief statements of the proceedings at each meeting of the Council have been published in the *Journal* from time to time. We have been deprived of the advantage of the presence of the President at our meetings, his absence being due to illness which involved a visit to England for medical advice. During the year, 38 original papers have been received from members most of which have been published in the quarterly *Journal*, whilst others will find a place in ensuing numbers. It is always to be feared in a young Society like ours that the material necessary for keeping a quarterly journal going, might fail. Hitherto the Council has not felt this want, for the supply has been equal to the demand, and so far as can be anticipated there will be no lack of either authors or papers in the future. From the number of papers which we know to be in preparation—some of them of high value in connection with the special subjects which it is the object of this Society to deal with, and which embody the results of many years of study—it would appear that the *Journal* might with profit be enlarged.

The "*Journal of the Polynesian Society*" has been issued during the past year in four quarterly parts, and appeared in the months of March, June, September, and December. Together they form Volume No. II. of the Transactions and Proceedings and contain 282 pages, in addition to which authors have been supplied with extra copies of their own papers in accordance with our Rules. Each issue of the *Journal* consisted of about 300 copies; these have been distributed to members, to Societies with which we exchange publications, and to Public Libraries, etc., etc.

The number of Societies, etc., to which the *Journal* is sent is about sixty. There remain in stock for new members a few copies of all back numbers but No. 2 of Vol. II., which latter is out of print.

A large number of publications have been received from other Societies and from individuals to whom the thanks of the Society are due. The Library is in charge of the Secretaries, and is open for reference to any member of the Society. We are indebted to the President for a valuable gift of the Scriptures and parts of Scriptures, printed in twenty-eight different languages of Polynesia, Melanesia, Malaysia, Micronesia, and Madagascar, which will prove invaluable to students engaged in linguistic studies.

The Society will be glad to learn that the finances are in a satisfactory condition, notwithstanding that we suffer in common with many other Societies from a disinclination on the part of some of the members to pay their dues. From the appended statement of accounts it will be seen that we have a balance in hand of £64 12s. 7d., against which there are liabilities of about £40, leaving a credit of about £24 12s. 7d. to commence the new year with. During the year another gentleman has become a life member, making two in all, and his commutation fee has been paid to capital account as required by Rule No. 24, so that the sum to the credit of that fund now amounts to £25 15s., plus some small amount for interest to date.

As in the previous year, so in that just past, the Council has with great pleasure received the aid of several members of the Native Races, who have contributed original papers to the *Journal*. By the publication of these in the Native languages a considerable interest has been awakened among the Maoris of New Zealand, numbers of whom have expressed their approval of the objects of the Society, and aided us by obtaining information which, without their help, it would have been difficult to secure. The Council is of opinion that the aid of the Native Races in the work we have taken in hand is of great importance, and should be encouraged to the full extent of our power. By their aid it is hoped that one of the prime objects of the Society will be secured—viz., the material for a comprehensive history of the races of the Pacific. However rough and unpolished these contributions (and their translations) may appear, they contain valuable information which the future historian will be able to work up into a form more compatible with our ideas of literary elegance. Had such a Society as ours been initiated fifty years ago, the results must have been of far greater value, but such as our collections are they still have a very great importance, and it should be our endeavour to add to them and, while we may, rescue from oblivion the large mass of information still to be obtained.

In conclusion, the Council feels that the success of the Society so far, the steady increase of members, and general interest taken in our proceedings have fully warranted the establishment of the Society.

S. PERCY SMITH, } *Hon. Secretaries.*
ED. TREGGAR, }



POLYNESIAN SOCIETY.

CURRENT ACCOUNT for the Year ending 31st December, 1893.

	£	s.	d.		£	s.	d.
Balance from last Year	25 0 6	To Journal Vol. I., No. 4, and Circulars ...	...	...	39 13 6
To Subscriptions Received...	153 4 0	Journal Vol. II., No. 1 ...	...	...	35 7 6
Journals Sold and Contributions	4 4 7	Journal Vol. II., No. 2 ...	...	...	32 15 6
				Transferred to Capital Account ...	...	...	10 0 0
				Balance in Union Bank ...	...	...	64 12 7
							<u>£182 9 1</u>

CAPITAL ACCOUNT for the Year ending 31st December, 1893.

	£	s.	d.		£	s.	d.
To Balance from last Year...	15 0 0	Deposited with Wellington Trust, Loan, & Investment Company ...	...	...	25 15 0
Interest on same	0 15 0				
One Life Membership transferred from Current A/c	10 0 0				
							<u>£25 15 0</u>

Examined and found correct—

A. BARRON, Hon. Auditor.

S. PERCY SMITH, } Hon. Treasurers.
ED. TREGGAR, }

			COMPARE	
HAGOHAGO ...	...	Lungs.	Hawaiian <i>hano</i> , to breathe; to wheeze; Maori <i>whango</i> , hoarse; stertorous; Tahitian <i>fao</i> , a snuffler. See <i>fago</i> and <i>anoao</i> .	
HAHA ...	...	To obtain; to procure.	<i>Fafa</i> , to feel for, to grope for; Maori <i>haha</i> , to seek for.	
Faka-HAHA ...	...	To shun, to evade.	Maori <i>haha</i> , to warn off by shouting; Samoan <i>sa</i> , sacred.	
HAHANO ...	...	Dignity; honour; to glorify.	Hawaiian <i>hanohano</i> , to honour, to exalt; honour, glory; Tahitian <i>hanohano</i> , dreadful, awful.	
HABAHA ...	...	A bruise; a contusion.	Hawaiian <i>hai</i> , to break open (syn. with <i>hae</i>).	
HAIFA ...	...	Virile; manly.		
HAIKO ...	...	Dry; to be dry. Lean. Barren.	<i>Hikahaiko</i> , to be dry; to wither.	
HAIKOGERAGERA ...	...	To dry; to dry up. To wither.	<i>Haiko</i> , to dry; <i>geragera</i> , dry.	
HAKAE ...	...	Coolness. Phlegmatic.	<i>Hukae</i> , coolness.	
Faka-HAKAEKAE ...	...	To dissolve.		
HAKAHAKA ...	...	Simple; single. Low-down. Lowering. Depression.	Maori <i>hakahaka</i> , short, low in height; Tahitian <i>haahaa</i> , lowness, humility.	
Faka-Hakahaka ...	...	To let down; to let fall.		
HAKAREKARE ...	...	Disgust; disrelish.	Tahitian <i>areare</i> , sickness, nausea; Maori <i>whaka-karekare</i> , to agitate, to shake up.	
HAKAUTEGA ...	...	Tedious; irksome.		
HAKIRO ...	...	A particle; an atom.		
HAKOREA ...	...	Weariness; fatigue.	Tahitian <i>haorea</i> , to be hindered; perplexed by company, etc.	
Faka-Hakorea ...	...	To tire; to fatigue.		
HAKUNAKUNA ...	...	To adorn; ornament.	Tongan <i>hakuna</i> , to do in imitation of another.	
HAKUO ...	...	Pale; to whiten.		
HAMAMA ...	...	To yawn. To half-open. Open.	Maori <i>hamama</i> , to be gaping; Tahitian <i>hamama</i> , to yawn, etc.	
HAMAUI ...	...	A steering paddle; helm.		
HAMI ...	...	(<i>Kai-hami</i>), to consume. (<i>Hami i te maki</i> , to consume by sickness). To absorb. Drained; spent.		
Haka-Hami ...	...	To drain.		
HAMIROAKE ...	...	Extinction.	See <i>hami</i> .	
HAMO ...	...	To mask; to hide; to cover. (<i>Hamo-haga tagata</i> , burial).	Hawaiian <i>hamo</i> , to besmear, to anoint.	
Hahamo ...	...	To seclude oneself; to mask; to hide; to cover. A peasant, a countryman.		
HAMOA ...	...	A basket.	<i>Hamo</i> , to mask, to cover.	
HAMOI ...	...	A semi-circle; an arch.		
HAMORIHAGA ...	...	Pious; religious (See <i>haka-moriga</i>).	Hawaiian <i>molii</i> , to bless or curse; Tahitian <i>moria</i> , a certain religious ceremony; Mangarevan <i>morimori</i> , to consecrate.	
HAMOVARAVARA ...	...	Thinly-scattered.	Tahitian <i>varavara</i> , scattered; not close together.	
HAMUTI ...	...	Ordure, dung; a latrine.	} <i>Kamuti</i> , to go to stool; Maori <i>hamuti</i> , excrement, etc.	
Hamutiaga ...	...	Ordure, dung; a latrine.		
HANA ...	...	The sun (<i>putahana sun-stroke</i>). A ray of light.	<i>Tihana</i> , to warm up again; <i>pumahanahana</i> , lukewarm; Maori <i>hana</i> , to shine; Hawaiian <i>hana</i> , warm, etc.	
HANU ...	...	To transport; to carry.		
HANUHE ...	...	A caterpillar.	<i>Anuhe</i> , a snail, a slug; Maori <i>anuhe</i> , a caterpillar, etc.	
HAOA ...	...	Land (as in <i>raufaki haoa</i> , a land wind).		
Faka-HAPA ...	...	To damn; to condemn.	Tahitian <i>hapa</i> , error; <i>haa-hapa</i> , to condemn; Maori <i>hapa</i> , crooked, to be passed over in the appointment of anything.	

COMPARE

HAPE (vaevae)...	...	Club-foot.	Maori <i>hape</i> , crooked; Samoan <i>sape</i> , turned up as the foot; Tongan <i>habe</i> , club-footed, &c., &c.
HAPEGA ...	...	Effect. Performance.	
HARI ...	...	To dance.	Maori <i>hari</i> , to dance.
HARIVARIVA ...	...	To sparkle.	
HAROGAROGA...	...	To penetrate; to comprehend; to contain; to discern; to distinguish.	
HARU ...	...	To extort; to wrest from. To worm out of. To ravish, to carry off. To usurp; to encroach.	Hawaiian <i>halu</i> , to confiscate property; to be greedy after what is another's. Tongan <i>halu</i> , to seek fish; to card or shred a thing, Tahitian <i>haru</i> , to rob; a robber. Maori <i>haruru</i> , to rumble; Hawaiian <i>halulu</i> , to roar, &c., &c.
HARURU ...	...	A sound. Sonorous.	
HATOFA ...	...	A share; a portion.	
HAU ...	...	Superior; to surpass. A kingdom. To reign, to rule. Government. Peace. (<i>Tagata hau</i> , amiable, lovely.)	Maori <i>hau</i> , superior; Tahitian <i>hau</i> , government; Tongan <i>hau</i> , a conqueror, a reigning prince, &c.
Faka-Hau ...	...	Conciliation; to reconcile. To soothe.	
Hauhau...	...	To attack.	Maori <i>hau</i> , to chop; Hawaiian <i>hau-hau</i> , to smite, &c.
HAUAITU ...	...	Stupid.	Maori <i>hauaitu</i> , lean, wasted, listless.
HAUGA ...	...	Odour.	Maori <i>hauanga</i> , odour; Samoan <i>sauga</i> , strong-smelling, &c.
HAUGAREPU ...	...	Anarchy; lawlessness.	<i>Hau</i> , a kingdom; <i>garepu</i> , to trouble. See <i>hauhau</i> .
HAUHAUTIKA ...	...	To make war.	
HAUMI ...	...	Vertigo; dizziness.	
HAUNOHO ...	...	To stay; to sojourn.	See <i>noho</i> .
HAUROA ...	...	Supreme.	See <i>hau</i> .
HAUTAU ...	...	Stupid.	Maori <i>haua</i> , crippled; cowardly. <i>Tautaua</i> , inactive, cowardly.
HAVA (e hava)...	...	Eight.	
HAVANE ...	...	Tallow; grease.	<i>Havene</i> , marrow.
Faka-HAVARI ...	...	To defile; to profane.	Tahitian <i>hava</i> , dirty, defiled; Hawaiian <i>hava</i> , to be defiled; <i>hawali</i> , a slimy, sticky fish. <i>Havane</i> , tallow.
HAVENE ...	...	Marrow	Maori <i>he</i> , unjust, a mistake; Tongan <i>he</i> , to err, &c.
HE ...	...	A fault. False, untrue. Awry; crooked.	
Faka-He ...	...	To reproach; to blame. To deny; to disown; to abjure.	
Hehe ...	...	Irregular. Awry; crooked. A cry; to cry out.	
Faka-Hehe ...	...	To bend; to warp; to be crazy; mad. To refuse; to confute. Perfidious; to deceive; to mislead. Cheat; cheating. A driver.	
HEA ...	...		See <i>tehea</i> .
HEIA ...	...	A person; people. (<i>Heia toreu</i> , a giant.)	
Faka-HEIHAOKAI ...	...	To capture; to enslave.	Tahitian <i>faa-hei</i> , to catch fish; Hawaiian <i>hei</i> , a net; Maori <i>hao</i> , to catch in a net; <i>kai</i> , food.
HEKA ...	...	A road, a path.	
HEKAHEKA ...	...	Discoloured.	Maori <i>heka</i> , mouldy; Hawaiian <i>he-hea</i> , to imprint with spots; stained, as with red earth.
Faka-HEKE ...	...	To miscarry; abortion. To banish. To purge; purgative. To give a passage to.	Maori <i>heke</i> , a migration; to drip; Hawaiian <i>hee</i> , to flow as blood, to slip or slide away; Marquesan <i>heke</i> , to go by the sea coast. See <i>heke</i> .
HEKEAO ...	...	To pass; to obtain passage.	Hawaiian <i>heehee</i> , a boil; a sore emitting matter.
HEKEHEKE ...	...	Elephantiasis.	Maori <i>heke</i> , to migrate; Samoan <i>se'e</i> , to glide along, &c.
Faka-HEKEMAI ...	...	To bring forward.	Tahitian <i>hemo</i> , to break an agreement; Hawaiian <i>hemo</i> , to unloose.
Faka-HEMO ...	...	To disclose; to reveal.	

			COMPARE
Hehemo ...	...	To be divorced.	See <i>hemokia-atu</i> .
HEMOKIA-ATU ...	...	To redeem; to free.	See <i>faka-hemo</i> .
HENE (e hene) ...	...	Six.	
HENUA ...	...	Country.	Maori <i>whenua</i> , country; Tahitian <i>fenua</i> , a country, &c.
HERE ...	...	A snare (<i>here-magoi</i> , to lay snares). Ambush. A running-knot. A tie. To lace up.	Maori <i>here</i> , to tie up; <i>tahere</i> , to ensnare; Samoan <i>sele</i> , a snare, &c.
		To love; dear; beloved. To do one good.	Mangarevan <i>ere</i> , to hang up; <i>aka-ereere</i> , dear, best-beloved; Tahitian <i>here</i> , dear, beloved.
Herega (tapona herega)		A knot.	
Faka-Herehere ...	...	To save, to lay up. Obliging, kind. To favour; to befriend.	Maori <i>whaka-here</i> , to conciliate with a present; Tongan <i>hele</i> , to dissemble; <i>faka-helehele</i> to take by craft.
Herehia ...	...	Loved.	See <i>here</i> .
HEREMAGOI ...	...	To lay snares.	Maori <i>heru</i> , a comb; to comb; Tahitian <i>heru</i> , to scratch as a hen.
HERERE ...	...	A cup; a container.	Tahitian <i>fetia</i> , a star; <i>fetu</i> , a star
HERU ...	...	To brush with the hand.	Maori <i>whetu</i> , a star.
HETIKA ...	...	A star. (<i>Hetika horo</i> , a shooting star.)	Hawaiian <i>hekau</i> , a large strong rope for fastening boats; to tie with a rope; Maori <i>tau</i> , to float at moorings; <i>to</i> , to haul a canoe
HETO ...	...	An anchor.	Maori <i>whetu</i> , a star; Samoan <i>fetu</i> , a star, &c.
HETU ...	...	A star.	Tahitian <i>maheuheu</i> , dishevelled
HEUHEU ...	...	Out of order; disarranged.	Marquesan <i>heu</i> , hair, wool, &c.
HEVA ...	...	Prattling; singing. To weep; lament; to wail (of infants). Sonorous.	Tahitian <i>heva</i> , mourning for the dead; Tongan <i>hiva</i> , a song, a hymn.
Hevahaga ...	...	Condolence; sympathy.	
HIA (e hia) ...	...	How many?	Maori <i>hia</i> , how many? Samoan <i>fia</i> , how many?
HIAKIHO ...	...	By; near.	<i>Iaki</i> , proximity.
HIARUAKI ...	...	A heaving of the stomach.	<i>Ruaki</i> , to vomit. Maori <i>ruaki</i> , to vomit, &c.
Faka-HIEHIE ...	...	To admire; admirable.	Maori <i>hiahia</i> , desire. Tahitian <i>fahiahia</i> , to admire.
HIHI ...	...	A ray; a beam.	Maori <i>hiki</i> , a sunbeam, a ray; Tahitian <i>hiki</i> , the rays of the sun.
HIGA ...	...	To fall. To succumb. (<i>Higa i te hoge</i> , appetite) To be worn out; to decay. To incline; to slope.	Maori <i>hinga</i> , to fall from an upright position, as a tree; to lean. Tahitian <i>hia</i> , to fall as a tree, &c.
Faka-Higa ...	...	To cause to fall. To perish. Deceased: dead; to die. To put to death.	<i>Tuhiga</i> , to kill, to slay.
HIGAHAE ...	...	Jealous.	<i>Higa</i> , to succumb; <i>hae</i> , jealous.
HIGAHIGAHANA ...	...	Eclipse of the sun.	<i>Higa</i> , to perish; <i>hana</i> , the sun.
HIGAHIGANOA ...	...	Sickly.	
HIGAKOMO ...	...	Thirst.	<i>Higa</i> , to succumb; <i>komo</i> , water.
HIGO ...	...	To superintend; to inspect. To look at; to gaze. To perceive, to see. Ice. Glass; a looking glass.	<i>Mahigo</i> , to examine. Tahitian <i>hio</i> , to look, see, behold; a looking glass. <i>Hiohio</i> , to observe; a spy; a soothsayer. <i>Hiopoa</i> , an inspector. Fijian <i>sikosiko</i> , a spy. See <i>hipa</i> .
Higohigo ...	...	A spy; a scout.	
HIHI ...	...	Impenetrable (as a wood). Hard: difficult; perplexed; intricate. To embarrass. A chain: a shackle.	Hawaiian <i>hihi</i> , thick, together as grass; Maori <i>whiwhi</i> , to be entangled.
Haka-Hihi ...	...	To make difficult.	
Faka-Hihi ...	...	To embroil; to confuse.	
Hihia ...	...	An impediment.	
Faka-HIHU ...	...	To scare away; to startle.	<i>Pohiuhiu</i> , to be in fear of; Maori <i>whiu</i> , to drive, to chastise, to whip; Hawaiian <i>hiu</i> , to seize, to grasp, to throw a stone with violence, to be wild, untamed.

COMPARE

HIHOEHOE ...	...	To etiolate; to blanch growing plants.	
HIKAHIKA ...	...	Burnished.	Maori <i>hika</i> , to kindle fire by rubbing. Hawaiian <i>hia</i> , to rub sticks for fire; <i>hiahia</i> , to be honoured, noble.
HIKAHAIKO ...	...	To be dry. To wither. Bare.	<i>Haiko</i> , to be dry, to wither.
Faka-HIKEKE ...	...	To flout; to scoff at.	Maori <i>whaka-hi</i> , to flout, to scoff at. Tongan <i>hihi</i> , to deride. Hawaiian <i>hiehie</i> , to be proud, haughty. <i>Pahikihihi</i> , to tuck about.
HIKI ...	...	To flee; to fly; to avoid. To veer. To fondle; to cooer. To bury. To bound; to bounce.	
Hikihiki ...	...	To fondle; to pet. A swaddling cloth.	Maori <i>hiki</i> , to carry, to nurse. Tahitian <i>hii</i> , to nurse, to dandle. Tongan <i>hiki</i> , to lift, to remove. <i>Hiki</i> , to fondle; <i>fagai</i> , to feed.
HIKIFAGAI ...	...	To nourish.	Tongan <i>hiko</i> , to blow as in a hurricane. Tahitian <i>hio</i> , to blow as a person out of breath.
Faka-HIKOKO ...	...	Turbulent.	Tahitian <i>hina</i> , seed, posterity. Maori <i>hinengaro</i> , the affections, the feelings. Tahitian <i>hinaaro</i> , to love, &c.
HINA ...	...	Posterity.	
HINAGARO ...	...	To wish; to wish for. To will; willingly. To prefer.	Hawaiian <i>hina</i> , to offend. To be offended. <i>Hinahina</i> , indignation.
Faka-HINAGARO ...	...	Seductive; deluding.	
HINAHINA ...	...	Indignation.	
HINAINA ...	...	Displeasure.	
HIO ...	...	The ground; the floor.	
HIOHIO ...	...	To whistle; to hiss at.	Maori <i>whio</i> , to whistle; Tahitian <i>hio</i> , to whistle, &c. See <i>faka-hikohiko</i> .
HIPA ...	...	To perceive; to see; to gaze; to look at; to superintend; to inspect. Ice.	Tahitian <i>hipa</i> , self-conceit or admiration; <i>hiopoa</i> , an inspector, a close examination. See <i>higo</i> .
Hipahipa ...	...	To explore; a visit; to visit; to prophesy; an augur. Ice.	
Hipahaga ...	...	To seem; to appear; an example.	
Hipahia ...	...	Visible; to consider.	
HIPATIKA ...	...	To gaze at fixedly.	
HIRINAKI ...	...	To be apprehensive; to be in fear; to incline; to slope.	<i>Hipa</i> , to look at. Maori <i>whaka-whirinaki</i> , also <i>trinaki</i> , to lean against; to trust; Tahitian <i>hirinat</i> , to lean upon another; Rarotongan <i>irinaki</i> , to lean upon, &c.
HIROHIROURI...	...	Variable; inconstant.	Tahitian <i>hiro</i> , to spin, to twist; Hawaiian <i>hilo-hilo</i> , to digress, to wander here and there in telling a story.
Faka-HITI ...	...	To express; to squeeze out; to utter; to pronounce; to articulate; monthly.	Tahitian <i>hiti</i> , the revolution of time; rise as the heavenly bodies; <i>matahiti</i> , a year; an incantation.
HITIKI ...	...	A girdle; to gird; a thong.	<i>Putiki</i> , a girdle; Maori <i>whitiki</i> , a girdle.
HITITIKA ...	...	Amazed; a shock; a pang; frightful; fearful; surprise.	Tahitian <i>hiti</i> , a monster or whatever is deformed at birth; Maori <i>whiti</i> , to start in alarm, to be nervous.
Faka-Hititika ...	...	To startle; to scare.	
HITO (a hito) ...	...	Seven.	Maori <i>whitu</i> , seven; Tahitian <i>hita</i> , seven; Tagal <i>pitto</i> , seven; Cajeli <i>hito</i> , seven, &c.
Faka-HIVAHIVA ...	...	To caress; to beguile. To deny.	Samoa <i>siva</i> , a dance-song; Tongan <i>hiva</i> , to sing, a heathen festival; Hawaiian <i>hiwa</i> , dear beloved.
HO ...	...	The exclamation Oh!	Hawaiian <i>ho!</i> to cry out in a clamorous manner, &c.
HOA ...	...	A companion; a friend.	<i>Makihoa</i> , a favourite; Maori <i>hoa</i> , a friend; Samoan <i>soa</i> , a companion, a friend, &c.

Faka-HOAHOA ... A row; a noise.

HOAHOAHAHEKE ... Inconstant.
HOAHOA-PARAGI ... Armour; defence.
HOAKE ... To despatch; to send off.

HOFAHOFA ... A dog.
HOGAVAI (metua ho-gavai) ... A father-in-law.

HOGHE ... Hunger; famine; dearth; scarcity.
HOGI ... To kindle; to set on fire; to embrace; to kiss.

Hohogi (hohogi ki te kupakupa) ... To embrace with the arms.
HOGI HOGI ... Morning.

HOGOHOGO ... A disagreeable smell, a taste.

HOHOA ... A portrait.
HOKA ... To pierce, transpierce. To prick.
An oar; a paddle.

Hokahoka ... To goad; to prick. A spear.
HOKAHOKO ... A weapon; an arm.
HOKAOHOKA ... To goad, to prick
HOKAREKARE ... Drunk. Indigestible.

HOKE ... A stick to dig with.

HOKIKAKIKA ... Smooth; level. United.

HOKI ... To return; to come again. Too; also.

Hokihoki ... Often; frequent. To insist; to persist.

Faka-Hoki ... To restore; to give back. To turn back. To lead back.

HOKIKA ... Slippery.
HOKIKORE ... Hardy; bold.
HOKO ... To exchange; to barter; to buy or sell. Traffic. Valour.

HOKOHAKAMAVIRU-VIRU ... To compensate.

COMPARE

Huruhoa, a headache; Hawaiian *hoa*, to strike on the head as in fighting; Tongan *foa*, to fracture; *faka-foa*, to cry or sing in a loud strained voice. See *huruhoa* and *hoka*.

Maori *hoake*, go on (*ho-ake*) as *ho-mai*, *ho-atu*, &c.

Maori *hungawai*, a father-in-law or mother-in-law; Hawaiian *huno-wai*, a parent-in-law.

See *ehoge*. Maori *onge*, scarce, scarcity; Tongan *hoge*, famine, &c. *Ogiogi*, to kindle fire by friction. Maori *hong*i, to salute by rubbing noses; Tahitian *hot*, to smell, to kiss; Hawaiian *honi*, to kiss, to apply a combustible article to the fire. (Compare also the Maori *hika*, sexual connection, and to kindle fire by rubbing wood, with Paumotan *honi*, sexual connection, Hawaiian *honi*, to kiss, and Maori *oni*, the movement of the body in sexual connection.)

Ogiogi, to-morrow; *hogi*, to kindle; Maori *pongipongi*, dawn; Samoan *popogi*, the dim morning light, &c. Tongan *hohogo*, smelling like urine; Hawaiian *honohono*, bad-smelling.

Hoa, a companion.

Maori *hoka*, to take on the point of a fork. Hawaiian *hoa*, to beat, to drive as cattle. (It is almost certain that this Hawaiian word is *ho-a*; that is *ho* for *hoo* [*hoko*] the causative, and so compares with Maori *a*, to drive, as cattle [*whaka-a*]). See *faka-hoahoa*.

See *hoka*.

See *hoka*.

Maori *karekare*, surf. Hawaiian *aleale*, to toss about as restless waves.

Hokahoka, a spear: *huke*, to dig, a shovel.

Tahitian *taia* (for *kikakika*), a piece of coral used to rasp an *umete* (bowl).

Maori *hoki*, to return; Samoan *fo'i*, to return, &c., &c. Maori *hoki*, also; Tongan *foki*, also, &c.

See *hoki* and *kore*.

Tahoko, revenge, to pay. (Of Maori *utu*.) Maori *hoko*, to exchange, to barter. Tahitian *hoo*, to exchange property, to buy or sell, &c., &c.

See *hoko* and *viru*.

, COMPARE

HOKOHOKOKAI	...	A fine; a forfeit.	See <i>hoko</i> .
HOKONAHOGA...	...	To indemnify; to make good.	See <i>hoko</i> .
HOKONO	...	Profit; to profit. To be obtained.	See <i>hoko</i> .
HOKORAGA	...	A cove, a creek.	
HOMAINOA	...	The lungs.	
HONEKE	...	Fruitful; prolific. To bear, to bring forth. Thought; understanding.	
HONI	...	To have sexual intercourse. Fornication.	See <i>hong</i> i. Maori <i>oni</i> , the movement of the body in sexual intercourse.
HONIPAKI	...	Sodomy.	See <i>honi</i> .
HOPEGA	...	To result; to follow; last; ulterior; sequel; bound; limit.	Tahitian <i>hope</i> , the tail of a bird; Marquesan <i>hope</i> , the tip, extremity.
HOPEGAKORE	...	Unbounded.	See <i>hopega</i> and <i>kore</i> .
HOPERE	...	Careless.	
HOPERE	...	To desert; to forsake; to renounce; to expel; to banish; to throw; to evacuate; to eject; to exclude; to debar.	<i>Kopere</i> , to quit, to leave; Maori <i>pere</i> , an arrow or dart; Tahitian <i>apere</i> , a darted reed.
HOPEREMU	...	The buttocks of an animal.	Tahitian <i>hoperemu</i> , the lower part of the spine; Maori <i>hope</i> , the loins; <i>remu</i> , the posteriors.
HOPETAKU	...	A hawk.	
HOPIKIPIKI-RIMA	...	Epilepsy.	
HOPOHOPO	...	Asthma; stir; emotion (applied to feelings); perception; conscience.	Maori <i>hopo</i> , afraid; Hawaiian <i>hopo</i> , fear.
HOPOHOPOKORE	...	To venture.	Maori <i>hopo</i> , afraid; <i>kore</i> , not; Hawaiian <i>hopo</i> , to fear.
HOPOI	...	To raise.	Tahitian <i>hopoi</i> and <i>hapoi</i> , to raise, to carry; Maori <i>hapai</i> , to raise; Hawaiian <i>hapai</i> , to lift up, &c.
HOPOIHAGA	...	Pregnancy.	See <i>hopoi</i> .
HOPOIHIA	...	Sending; to send.	See <i>hopoi</i> .
HOPU	...	To bathe; (<i>ua hopu</i>) finished.	Tahitian <i>hopu</i> , to dive, to bathe.
Faka-Hopu	...	To immerse.	
HORA	...	Salted; briny.	Tahitian <i>horahora</i> , acrid or bitter in taste; Hawaiian <i>hola</i> , to poison fish with <i>hola</i> .
Horahora	...	To make sour; sharp-tasted; bitterness; grief; venom.	
HORAHORA	...	To spread out; to stretch out; to unroll; to unwrap.	Maori <i>hora</i> , to spread out; Samoan <i>folā</i> , to spread out, &c.
Hohora	...	Lying down with legs extended. To unfold.	
HORAU	...	A shed.	Maori <i>wharau</i> , a shed, a hut, Tahitian <i>farau</i> , a shed for a canoe, &c.
HORIHORI	...	Ten. <i>E keka horihori</i> , fifty. <i>Hori-hori mageto</i> , thirteen. <i>Hori-hori marari</i> , Eleven.	
HORIRIRIRI	...	To shiver.	Makariri, to shiver; Maori <i>makariri</i> , cold; Tahitian <i>horiri</i> , to shiver.
HORO	...	To flee; to fly; to avoid; to run; to gallop; rout; defeat; to pass; to pass by.	Maori <i>horo</i> , quick, speedy; Hawaiian <i>holo</i> , to go fast, &c.
Faka-Horo	...	To drive away.	
Horohoro	...	To run; to gallop; a soul; a spirit.	
HORO	...	To bury.	Maori <i>horo</i> , to crumble down, a landslip; Samoan <i>solo</i> , to slide down as a wall, &c.
HOROGA	...	To offer; to propose.	
HOROMITI	...	To swallow; to devour.	Horopitipiti, to swallow. Maori <i>horomiti</i> , to devour.
HOROMOA	...	Insatiable appetite.	Maori <i>horo</i> , to swallow; <i>kai-horo</i> , to eat greedily; Tongan <i>folo</i> to engorge.
HOROMU	...	Voracious.	See <i>horomua</i> .
HOROMUA	...	Gluttonous; to devour.	See <i>horomoa</i> .
HORONAKINAKI	...	To bound away; to shoot away.	See <i>horo</i> and <i>naki</i> .
HORONAUNAU	...	Greedy.	Maori <i>horo</i> , to swallow. See <i>horomoa</i> .

COMPARE

HOROPIREHIREHI ...	To trot about.	See <i>horo</i> .
HOROPITIPITI... ..	A gourmand; a greedy eater; to swallow; to let down.	See <i>horomiti</i> .
HOROPUPUNI	To make one's escape.	See <i>horo</i> , to fly.
HOROTIKA	Stunning (of a blow).	
HOTARATARA	To shudder; to tremble.	Tahitian <i>hotaratara</i> , to be afraid, so that the hair stands on end.
HOTA (higa i te hota) ...	To catch cold.	Tahitian <i>hota</i> , a cough, a cold.
HOTIKATIKA	To ferment	
HOTIE	A piece of wood to which a canoe is tied.	
HOU	Young. (<i>Ukhou</i> , youth.)	Maori <i>hou</i> , new, fresh; Samoan <i>fou</i> , recent. Tahitian <i>hou</i> , new, &c., &c.
Faka-Hou	To renew. To furrow; to groove.	(Probably for <i>hau-kore</i> ?)
HOUKORE	Anarchy; lawlessness.	
Faka-HUA	Perfidious; to sham, to feign.	
HUAGA	Lineage.	Tahitian <i>huaa</i> , family, lineage. Maori <i>huanga</i> , a relative; <i>hua</i> , to bear fruit, &c.
HUAGAKAU	Hernia, rupture.	Maori, <i>ngakau</i> , the bowels. Samoan <i>ga'au</i> , the entrails, &c., &c.
HUAHAERE	To enquire.	See <i>huaga</i> .
HUAKAI	A descendant.	
HUAKAO	The frigate bird.	
HUAKI	To uncover, to expose. Out of order; deranged.	Maori <i>huaki</i> , to open, to uncover. Samoan <i>suai</i> , to dig up, &c., &c.
HUAKIRI	Gravel. Stony, pebbly.	<i>Kirikiri</i> , stony, pebbly; Maori <i>kiri-kiri</i> , gravel, &c., &c.
HUE	A gourd.	Maori <i>hue</i> , a gourd; Tahitian <i>hue</i> , a gourd, &c.
HUEHUE	Stir, emotion (external).	Tahitian <i>huehue</i> , to be in terror or amazement.
Faka-HUEHUE... ..	To carry: to conduct.	Hawaiian <i>hue</i> , to unload a ship.
Faka-HUEHUEHIPA ...	To defy.	
HUI	To reject; to repulse.	
HUI-TUPUNA	Forefathers.	Tahitian <i>hui</i> , a collective plural, <i>tupuna</i> , an ancestor.
HUGA	Accident; danger. To sustain damage. Incident. To grieve. A trial, a proof, a test.	
HUGAHUGA	To crumble (v.a.). A trinket; frippery. A rag, a tatter.	Maori <i>hunga</i> , a company of persons. <i>hungahunga</i> , tow, refuse. Hawaiian <i>huna</i> , a particle, a crumb; to be reduced as fine as powder, &c. Maori <i>hukahuka</i> , shreds or thrums on a mat; fringe.
HUGA	A storm; a tempest.	Maori <i>huka</i> , foam; Mangarevan <i>hukahuka</i> , very much agitated by strong winds.
HUGARAKAU	Conquered.	
HUGATOREU	A tempest, a hurricane. To feel pain or distress.	See <i>huga</i> and <i>toreu</i> .
HUGONA-RIRE	Daughter-in-law.	See <i>hunoga</i> and <i>morire</i> .
HUHA (tapa huha) ...	The groin.	<i>Tapahuha</i> , the groin. Maori <i>huha</i> , the thigh: Hawaiian <i>uha</i> , the thigh, &c.
HUHU	Ebb; ebbing. To draw; to unsheath. A groove.	
HUKAHUKA	A bubble of water.	Maori <i>huka</i> , foam, froth: Hawaiian <i>hua</i> , foam.
HUKAE	Saliva. Coolness. Phlegmatic.	<i>Hakae</i> , coolness. Maori <i>huka</i> , foam, <i>hukarere</i> , snow, &c.
HUKAI	The glair or white of egg.	See <i>hukae</i> and <i>hukoikoi</i> .
Hukaikai	Glairy, viscous.	
HUKE	To dig. A shovel; a scraper.	<i>Hoke</i> , a digging stick; Maori <i>huke</i> , to dig up; Hawaiian <i>hue</i> , to dig.
Hukehuke	To dig; to excavate. To scratch the ground.	
HUKEAKA	To scrape a root.	See <i>huke</i> and <i>aka</i> .
HUKERI	A hole, a den.	See <i>huke</i> , to dig. <i>Keri</i> , a digging stick. <i>Kukeri</i> , a hole.

COMPARE

HUKI ... ..	...	Pain in childbirth.	Tahitian <i>hui</i> , to pierce, to lance. Tongan <i>huhukia</i> , a pricking sensation.
Hukihuki ... ..	...	To bore, to perforate. To defy. Prickings; itchings.	<i>Hukihuki</i> , to dig. Maori <i>huki</i> , to pierce, to stick in. <i>Hui</i> , to jerk (as an omen). See <i>hukihuki</i> and <i>reko</i> . See <i>hukaikai</i> .
HUKIHUKI-REKO ... ..	...	Sarcasm.	Tahitian <i>hunchune</i> , the itch. See <i>hugonarire</i> . Maori <i>hunaonga</i> , a son-in-law. Tahitian <i>hunoa</i> , a child-in-law. Hawaiian <i>hunona</i> , a child-in-law.
HUKOIKOI ... ..	...	Viscous, slimy.	<i>Kaifa</i> .
HUMERIRI ... ..	...	To sink; to fall. To crumble.	<i>Morire</i> .
HUNEHUNE ... ..	...	Itch, scab.	Maori <i>hupe</i> , mucus from the nose. Samoan <i>isupe</i> , mucus from the nose (<i>isu</i>). See <i>Koari-hupehupe</i> .
HUNOGA ... ..	...	A son-in-law.	Tahitian <i>raatira</i> , an inferior chief. See <i>ragatira</i> .
HUNOGA-KAIFA ... ..	...	A son-in-law.	Tahitian <i>hura</i> , to exult. Hawaiian <i>hula</i> , to dance, to sing. See <i>viru</i> .
HUNOGA-MORIRE ... ..	...	A daughter-in-law.	Maori <i>huri</i> , to turn. Samoan <i>fulu</i> , to turn over. Barotongan <i>urt</i> , to turn over.
HUNOGA-TIKA ... ..	...	A son-in-law.	Tahitian <i>huru</i> , the likeness or resemblance of anything.
HUPE ... ..	...	Mucus.	See <i>huru</i> , <i>faka-hoahoa</i> , and <i>hoka</i> . <i>Pahuruhuru</i> , woolly. Maori <i>huru-huru</i> , coarse hair. Samoan <i>fulu</i> , a hair, a feather, &c., &c.
Hupehupe ... ..	...	Sordid; base; mean. Effeminate.	
HURAATIRA ... ..	...	An inhabitant.	
HURAVIRU ... ..	...	To be well-disposed.	
HURI ... ..	...	To turn. (<i>Huriaroga</i> to turn the back.)	
HURU ... ..	...	A species; a kind. Disposition; humour.	
Faka-Huru ... ..	...	To sham; to feign; to ape.	
HURUHOA ... ..	...	Headache.	
Huruhuru ... ..	...	Hair. <i>Huruhuru napehia</i> , a plait of hair. <i>Huruhuru tupiki</i> , curly hair. <i>Huruhuru koviriviri</i> , frizzy hair. Hairy (of the body). Hair as the tail or mane of animals. Feathers. Height; figure; shape. Colour.	
HURUKE (Huruké) ... ..	...	Dissimilar. Odd; singular. Fantastical.	See <i>huru</i> and <i>ke</i> .
HURUKORE ... ..	...	Colourless.	See <i>huru</i> and <i>kore</i> .
HURURARI ... ..	...	Careless.	
HURUREKO ... ..	...	A mistake.	See <i>huru</i> and <i>reko</i> .
HURURIMU ... ..	...	Spongy.	See <i>huru</i> and <i>rimu</i> .
HURUTAPIRI ... ..	...	A circumstance.	
HUTI ... ..	...	To hoist.	Maori <i>huti</i> , to hoist; Samoan <i>futi</i> , to pluck feathers, hair, &c.
Hutihuti ... ..	...	To deplume; to remove hair from the body.	

I

I ... ..	...	According to; is; to be.	Maori <i>i</i> , at, by, in (past), with, &c.; Tongan <i>i</i> , in, by, with, &c.
IA (Ko ia) ... ..	...	He, him, her, it. <i>O ia tika</i> , that is why.	Maori <i>ia</i> , he, she, it; Samoan, <i>ia</i> , he, she, &c.
IAKI ... ..	...	Proximity; nearness.	See <i>hiakiiho</i> .
IAKU ... ..	...	Me; to me.	Tahitian <i>iau</i> , me, to me; Hawaiian <i>iau</i> , me, to me.
IGOA ... ..	...	A name.	Maori <i>ingoa</i> , a name; Samoan <i>igoa</i> , a name, &c.
Faka-IGUIGU ... ..	...	A public festival.	Maori <i>iho</i> , the heart of a tree, that wherein the strength of a thing consists. Tahitian <i>iho</i> , the nature or essence of a thing, &c.
IHO ... ..	...	The essence; the substance.	Tahitian <i>iho-arai</i> , the dignity of a king or chief.
IHO-ARIKI ... ..	...	Royalty.	Tahitian <i>iho</i> , to descend; Maori <i>iho</i> , downwards.
IHOIHO ... ..	...	To descend.	



GENEALOGY OF TE MAMARU FAMILY OF MOERAKI, NORTHERN OTAGO, N.Z.

S. PERCY SMITH.

THE following table and notes have been compiled from information supplied by our corresponding member, Teone Rena Rawiri Te Mamaru, of Moeraki, who states that they have been abstracted from numerous other tables preserved in writing by his father, Te Mamaru. They have a considerable historical interest as tending to show the length of time the South Island tribes of Waitaha, Te Rapuwai, and Ngati-mamoe have been in this country. Those tribes—as tribes—are extinct, though the people shown in the table are descended from, and claim to represent them—as for instance, from Hotu-mamoe, from whom the tribal name Ngati-mamoe is derived. It will be observed that a claim is made that Rakaihaitu and his companions were the first people to colonise these islands, having arrived here in the canoe *Uruao*—presumably from Hawaiki. There is still a tribe called by his name—the Ngati-Rakai—living at Waitaki and other places in the South Island, and they must certainly be classed as some of the aborigines in contra-distinction to the Maoris, who only arrived some twenty-one or twenty-two generations ago. If the tables are correct we must cease to class Ngati-mamoe as a purely aboriginal tribe, for it is shown that Hotu-mamoe was a son of Uenuku, who, as is well known, lived in Hawaiki, but whose sons migrated to this country, amongst them being the celebrated Paikea, or Kahutia-te-rangi. Through Hotu-mamoe's mother the connection comes in with the original people, descendants of Toi. This latter name—Toi—is well known to the northern Maoris, and also to the Morioris of the Chatham Islands, and the six succeeding generations are generally identical though some genealogies introduce others and leave out some of these here given.

Awa-nui-a-raki, or Awa-nui-a-rangi, is not probably the man of that name who gave his name to the Ngati-awa tribes of the Bay of Plenty and Taranaki, but he possibly may be identical with one of that name who lived in Hawaiki, and whose other name was Kaitangata. According to other tables we possess, Kaitangata lived about thirty-one generations ago, whereas the Awa-nui-a-raki, herein shown, flourished thirty-four generations ago, a difference not too great to destroy the identity.

So far as their utility is concerned, the number of genealogical tables which are published by the Society must be looked on as serving

the purpose of fixing approximate dates of events in the history of the Pacific. It is by their aid we shall presently be able to write a somewhat comprehensive history of the Polynesian race, hence the great utility of having them printed for the sake of students. The question of authenticity here enters as a factor in considering these tables. Few people who have heard them recited doubt their general accuracy, but no doubt some times the names of two or more brothers slip in where one only should be shown in order to continue the proper sequence. In the table under consideration, I think this has probably occurred, and, moreover, the repetition of the same names on different lines, though not in the same order, is perhaps a sign of some confusion. At the same time, it should be remarked that it is not by any means an uncommon thing for one person to be named after another, more particularly is this the case in the earlier generations.

The information supplied by T. R. R. Te Mamaru contains several other tables connected with these shown, but none go very far back—they will be useful to the future historian, who shall search through the archives of the Polynesian Society when compiling a general history of New Zealand.

Te Mamaru commences his communication with the following ancient chant, which is of interest :—

I ahu katoa mai ai ka mate i te po;
ina hoki te waiata o te po :—

All evils flow even from eternity;
hence the chant of eternity says :—

Na te po, ko te ao,
Tana ko te ao marama,

From eternity came the universe,
From the universe the bright clear light,

Tana ko te ao tu roa,

From the bright clear light the enduring light,

Tana ko te kore te whiwhia,

From the enduring light the void unattainable,

Tana ko te kore te rawea,

From the void unattainable the void intangible,

Tana ko te kore te tamaua,

From the void intangible the void unstable,

Tana ko te kore te matua,

From the void unstable the void (endowed with) paternity,

Tana ko te maku, ka moe i a
mahara-nui,

From which came moisture, which combining with limitless thought,

Ka puta ki waho, ko te Raki e tu
nei,

Produced the visible Heavens,

Ka putake o tenei hanga te mate.

The source of all forms of calamity.

Ka moe ano a Raki i tenei wahine, i a Pokoharua-nui-a-te-po, ko ka tini o ka Tahu, ko ka atua, ko werohia, ko whakairia, ko Tao-kai-maiki, Tao-iti-a-pae-kohu, ko Tahu-tu, me te tini o aua Tahu, me ka Anu. Huia ka Tahu, me ka Anu, he kai whakamate takata anake. Na Raki i putake mai te mate.

Again the visible Heavens combined with the great abyss of eternity to produce the numberless sorceries,* the gods, Pierced, Suspended, Taokaimaiki, Tao-iti-a-pae-kohu, the enduring and other numberless forms of sorcery and the cold of space. Combined, the sorceries and the cold void of space are the destroyers of mankind. From the Heavens originate all calamities.

NOTE.—The italic *k* throughout this article is the Ngaitahu equivalent of the northern *ng*, as will be seen in the translations where the accepted mode of Maori spelling is adopted.

* Or perhaps Guardians.

a Rakaihaitu			
Te Rakihouia			
Wearaki			
Te Aweawe			
5 Te Whatu-ariki			
Te Whatu-karo-karo			
Te Whatu-korongata			
Te Whatu-ariki-kuao			
Tane-auroa			
10 Titi-tea			
Te Waitakaia			
Autaiā	Wii		
Takiporutu	Waa		
Te Hantumua	Tutumaiao		
15 Turaki-potiki	Haehaeone		
Aupawha	Matakioro		
Huripopoiarua	Tumanahune		
Pekeraikitahi	Tukoro-tuhako		
Waikorire	Capu-te-kaehe		
20 Ruatea	Te Moeanu		
Parakarahu	Hineroriki		
Rongo-te-whatu	Hinerote		
Te Bahere	Te Kuharu		
Tuawhitu	Te Taieri		
25 Upoko-hapa	Te Roroa		
Te Kura-whai-ana	Te Tuaki		
Pokeka-wera	Te Whetiko		
Turi-huka	Te Orooro		
Paetara	Te Karehu		
30 Taaku	Te Akiwai		
Te Wai-matau	Tumatanuku		
Upokoruru	Tumarahi		
1 Whatakai f	Toko-o-te-rahi		Whata
Maramarua	Taukawa		Kete
35 Punahikoia	Taumia - - = Hinehou		Ruatuwhehua
Hikitia-te-rangi	amakaitahi - - = Rahapehupehu		Puake
Taka-o-te-rangi	Makuru-te-huanono = Te Raki		
Pitorua			
Waipunahau = Tupu			
40 Ketewahi Whakatiki			
Makaha = Pukio	Hana = Te Mateharu		
Mata-Makaha	Te Rimurapa = Kawa		
T. R. Te Mamaru	oroteke = T. Parata, M.H.R.		

Ngati-whata tribe

HE WHAKAPAPA TUPUNA NO TAKAROA.

Ka moe a Takaroa i a Papa-tu-a-nuku, ka puta ki waho ko,
 Riwa, ka moe i a Pupu-mai-ki-waho, tana ko,
 Wawau-nui-a-raki, ka moe i a Wawau-nui-a-tahi, tana ko,
 Taka-mai-nui-a-raki, nana a,
 Kiwa.

Ko te Pakeha. E/ari i kiia e te Maori, te Pakeha he "Takata Pora." I moe a Takaroa i a Papa-tu-a-nuku, tana ko Riwa. Ka haere a Takaroa ki ona tipuna ki te mau i te popoki o tana tamaiti ki ona tipuna. Hoki rawa mai, kua moea e Raki-e-tu-nei te wahine a Takaroa. Ka whawhai raua mo to raua wahine, mo Papa, wahi iti kua mate a Raki i a Takaroa. Kua whanau mai a Tane raua ko Paia.

AN ANCESTRAL GENEALOGY FROM TANGAROA.

Tangaroa married Papa-tu-a-nuku, and brought forth
 Riwa, who married Pupu-mai-ki-waho, who had
 Wawau-nui-a-rangi, who married Wawau-nui-a-tahi, who had
 Taka-mai-nui-a-rangi, whose child was
 Kiwa.

Hence the Pakeha, or white race. But the Maoris call the Pakehas "Tangata Pora," or "ship-men." Tangaroa married Papa-tu-a-nuku, who had Riwa. Tangaroa went to his ancestors to take the *placenta* of his child to them. When he returned he found that his wife had been beguiled by Rangi-nui-e-tu-nei. They fought for the woman, for Papa, and Rangi had a narrow escape of being killed by Tangaroa. Subsequently there were born Tane and Paia.

These few brief sentences are worthy of note, for they embody a belief not shared in generally by the Maoris, and quite possibly point to an older form of the currently accepted account of the origin of all things through Rangi and Papa. Here Tangaroa is the originator of gods and men, as he is in Samoa and Tahiti, whereas the Maori accounts as gathered in the North Island invariably place Rangi and Papa at the beginning of all things, from whom descended Tangaroa and the other greater gods. This may possibly give weight to the statement made further on as to the number of generations this particular tribe has been in the country, and points to the fact that the ancient people of the South Island—Te Rapuwai, Waitahanui, and Ngati-mamoe—were here before the arrival of the well known canoes of the great migration; that they were, in fact, a part of the earlier people who claim Toi as one of their great ancestors. It may well be that these people did not come from the same part of the Pacific as the later migrations of Maoris, and the differences in their dialect points in the same direction. The change of "ng" into "k" and the dropping, or rather indistinct pronounciation, of the "r" amongst the Ngati-Rakaihaitu are peculiarities which distinguish these southern tribes from all others.

THE CAPITAL LETTERS GIVEN HEREIN REFER TO THE GENEALOGICAL TABLE.

A. Rakaihaitu. No Rakaihaitu tenei korero, no te mea koia te takata tuatahi mai ki tenei motu, otira ki te Waipounamu me Aotea-roa. Ko te ikoa o tona waka ko *Uruao*. Tona takata o ruka ko te Rakihouia. Tona iwi ko Kati-waitaha. Nana tenei motu i timata te noho e te takata. Ko te whaka-papa tenei ka timata i te atuataka o te takata. Ko ka takata tenei nana i mau mai te waka o Rakaihaitu. Tona iwi ko Kati-waitaha. Ko te iwi mohio tenei ki te karakia, ki te kukume mai i te whenua—te ikoa o taua karakia ko Aukukume—me era atu mahi. I maurea mai tenei waka i te Tapahaka-a-Taiehu, i te karu moana. Bokohaka mai e kati ana te moana ki te Raki. Ko ka toki nana i tapahi taua tutaki ko Kapa-ki-tua tetahi, ko Tua-uru-te-raki tetahi, ka puta mai ka waka ka nohohia a ruka i enei motu e te takata.

A. Rakaihaitu. This relation is about Rakaihaitu, who was the first man who came to this island, indeed to both the Waipounamu (South Island) and to Aotea-roa (the North Island). The name of his canoe was *Uruao*, and the man on board of her (besides Rakaihaitu) was Rangihouia. The name of his tribe was Ngati-Waitaha. It was by him that this island first became peopled. This genealogy commences when men were gods. It was these men (Rangihouia and others) who brought the canoe of Rakaihaitu here. They were people who had great knowledge of *Karakias* (incantations) to draw out lands*—the name of this *Karakia* was Aukukume—and other great deeds. This canoe was brought hither from the Tapahanga-a-Taiehu, over the waves of the sea. As they approached they found the sea connected with the sky. The axes which were used in severing them were named Kapa-ki-tua and Tua-uru-rangi: by their means the canoes got through, and this land was settled on by man.†

C. Ko tenei whakapapa-tipuna, me timata mai i a Rauru; i a ia ka puhi, e kiia nei ka *Kingi* o namata, koia a Puhi-a-rauru. Ko ka tangata tapu enei o namata kei roto i ka whare whakairo e noho ana. Ka putake tenei o ka taahu rangatira o te takata. Ko ka iwi ko Kai-tahu, ko Kati-mamoe, ko Kati-waitaha.

C. This genealogy of ancestors commences with Rauru; he possessed the *puhi* (or plumes?), which are said to be the kings of old, hence Puhi-a-rauru. These were the sacred men of old, who lived in the carved houses. They are the origin of the noble lines (of descent) of man. The tribes are: Ngai-tahu, Ngati-mamoe, and Ngati-waitaha.

D. He timataka korero tenei, me timata mai i te auahataka a Tane, i auahatia ai e ia ki te whenua e takoto nei, ko Tiki. No te tuaruataka o ana auahataka ki te whenua, ko Io. Ka whakamoea e Tane a Tiki hei wahine ma Io. Na konei i ririki te ao ki te takata. Kei te haere mai i konei te huka nunui, me ka riri tipuna me ka toa whawhai.

D. This is another commencement of a history, starting with the creation of Tane,† when he created Tiki from the earth. His second act of creation from the earth was Io, whom he married to Tiki as a wife for him. Hence were men poured out to the world. From this source are the great peoples, the ancestral wars, and the brave ones in battle.

E. Apparently Tapu was a female, at any rate the two lines given by Te Mamaru from this point downwards are identical, and the assumption is that Hawea-i-te-rangi and Tapu were man and wife—Tapu is a not uncommon name for a woman now. Assuming that this is so the two lines from Rauru are confirmatory of one another, notwithstanding that the author's note C. leaves it somewhat in doubt as to whether Puhi-a-rauru is not a son of Rauru's. The difference of one generation is not more than could be expected.

F. Hotu-mamoe; the author adds opposite his name, "Ko Kati-mamoe tenei." This is Ngati-mamoe, or from this man the ancient tribe of Ngati-mamoe take their name. He flourished just about the period of the arrival of the migratory canoes in the North Island, or twenty-one generations ago.

G. Opposite the name of Uenuku-horea, the writer adds:—"Tika tonu atu Te Aomatiki, kei konei te huarahi o Pakea," the meaning of which is "that Te Aomatiki's line branches off here, as also does that of Pakea." It is well known from

* I take *Kukume* mai te *whenua* to mean probably a power of drawing out, or producing, or discovering lands: a knowledge of navigation.

† The sea connected with the sky refers, no doubt, to the appearance when at sea out of sight of land.

‡ *Auaha* I take to be derived from the same source as *avahaa* of Tahiti, meaning the female genetals. None of our Maori dictionaries contain the word; it evidently means "to create," "to form."

northern traditions that Uenuku was the father of Paikea or Kahutia-te-rangi, and that both lived in Hawaiki; the latter, however, migrated to New Zealand, and from him are descended several families now living, whose genealogies show him to have lived about twenty-two to twenty-four generations ago, which agree in number with that here given.

H. Though not so stated, the assumption is that Tuhukutira and Te Utuporaki were man and wife, as both are shown on separate lines to be the parents of Hika-oro-roa. Against the latter's name is the note—Ko te toa patu takata tenei, ko Hika-oro-roa, i mate i tana kotahi ko tahi te kau mano takata: Hika-oro-roa was a great man-slayer; he killed by himself ten thousand men! We may assume that he was a great warrior, without giving credence to the number of his enemies said to have been slain by him. The author also adds:—Ko te whaka-takata-taka tenei, penei me koe me au: This was the commencement of humanity like you and me; by which he intends to imply that all of the names preceding him were gods—a very common feature in Maori genealogies.

I. Ko tenei whakapapa kei te timata mai ano i te po, ano, i haŋa ai ka wai maori me ka moana waitai, me ka one, me te takata. Me timata mai i te po i noho ai te ora ki te takata. Po-tahi, Po-rua, Po-toru, tae noa ki te Po-tuakahuru. Ko Wii, ko Waa. I puta mai i konei te nuiŋa o ka toa whawhai me ka matamuataka o te takata. No naianei, he mana te takata rakatira. Ki te kore he mana, kore rawa atu tona rakatira-taka. Ko Kai-tahu, Ko Kati-mamoe, Ko Kati-waitaha.

I. This genealogy also commences from the po, or "dark ages," in which were made the fresh waters, the salt waters of the sea, the lands, and men. It begins with the "dark age," which contained the life of man; first-age, second-age, third-age, up to the tenth-age; then come Wii and Waa. From hence came forth the majority of the brave-in-war, and the beginnings of man. At the present day the chiefs have power; if they have no power, they are not chiefs at all. From hence are Ngai-tahu, Ngati-mamoe, and Ngati-waitaha.

J. From Tahu-potiki to Rakaiwhakaata the names have been taken from Dr. Shortland's "Southern Districts of New Zealand," for the purpose of showing the connection of the Ngai-tahu people with the purely South Island tribes of Ngati-mamoe, Ngati-waitaha, and others. It is well known that Tahupotiki's ancestors came to New Zealand in the Takitumu canoe about twenty-one generations ago, and first settled on the East coast of the North Island. In the times of Rakau-whaka-kura (fourth in descent from Tahupotiki) the migration to the South Island commenced. From his son Tahu, the Ngai-tahu tribe take their name. For particulars of this migration see Judge A. Mackay's "Native Affairs, South Island, Vol. I," and Rev. J. W. Stacks' "Traditionary History of the South Island," "Transactions New Zealand Institute, Vol. X., p. 57." It will be seen by reference to Dr. Shortland's work quoted, that the number of generations and names agree exactly with those here given, though derived from different sources. Tahupotiki's father is there stated to have been Paikea; if this is intended for the same Paikea, son of Uenuku (see note G.), there is a difference of four generations as to the period they flourished; Dr. Shortland's table would make him to have lived nineteen generations ago. The Rev. J. W. Stack states the same number, both being derived from the same people, though living in different localities. The North Island genealogies are somewhat longer, say twenty-two generations, and as there are the means of testing these from several different sources, they may be considered the most reliable.

K. Ko Tumaikuku ka moe ia Irakukuru, ka puta ki waho ko Tukake-mauka raua ko te Whatu-kai-papaai, i mate uri kore raua i te parekura i Rauwhata. No muri ka moe a Tumaikuku i a Uemate, ka puta ki waho ko Rokokote, ka moe ia Tahupitopito, tana ko tana kahui Manawa tokotoru—i noho noho anake i a Rakaiwhakaata.

K. Tumaikuku dwelt with Irakukuru, and there were born to them Tukake-maunga and Te Whatu-kai-papaai, who both died at the battle of Rauwhatu without issue. Subsequently Tumaikuku dwelt with Uemate, who had Rongokote, who dwelt with Tahupitopito, who had a family of three, each named Manawa, who all married Rakaiwhakaata.

L. Ko tenei wahine—a Te Whatu-ka-ai—ka whakatakata nui rawa nei, penei me koe me au.

L. With this woman—Te Whatu-ka-ai—people were fully developed as man, like you and me.



No. 2. KO TE PATUNGA O TE KAIWHAKARUAKI.

NA TE WHETU.

HE ngarara ano tenei, ko Te Kaiwhakaruaki te ingoa; e ngari tenei i nui te mahi. Ko te mahi, he kai tangata; ko tana mahi ko nga teretere haere mai ki Takaka, ki Motueka, ka haere mai, ka hua nga tangata o muri kua tae ki nga wahi i haere atu ai; kaore, kua pau i te nanakia nei!

Ka haere atu nga teretere o Wakatu, o Takaka, o Motupipi, ka ahu ki te ra to; ka haere atu, ka tae ki te awa nei, ko te ingoa ko te Parapara kei reira te rua o taua ngarara—Te Kaiwhakaruaki. Ka kite mai te ngarara nei i te kai mana, ka tahi ka whaia ake; kaore tetahi e ora, ahakoa he ope nui, kaore teteahi e puta; ahakoa tekau, pau katoa; ahakoa e rima tekau, kaore teteahi e puta; ahakoa he kotahi rau tangata, ka pau katoa.

Akuanei ka haere mai teteahi ope no Arahura, ka haere mai taua ope kia kite i a Potoru raua ko Te Koheta; ko Te Koheta no tenei motu, no Taranaki, ki a Puketapu. Ka tae te rongu ki Arahura, katahi te ope ka haere mai, ka tae mai ki Matarua. Ka noho te ope, kei runga ko Potoru; katahi ka korerotia te korero mo te ngarara nei, mo Te Kaiwhakaruaki; ka whakarongo mai te toa o Ngaitahu. Ko taua tangata, ko tana patu i tenei ika i te kekeno, ko tona ringaringa tonu, ka ki taua tangata; “Kia kotahi tonu taku kuru, ka mate ia, e hira atu ranei ia i te kekeno e kotahi tonu nei te kuru, ko tena ranei e ora i a au?” Katahi a Potoru ka ki atu;—“Kati ano tau patu; ko taku; taihoa, kia tohea nga tohe a Potoru.” Katahi ka tuaina te pohutukawa hei patu, katahi ka taraia nga tokotoko. Kotahi rau ma whitu o te ope; kotahi rau ma whitu hoki o nga patu o taua rakau. Katahi ka haere te ope, ka tae ki Aorere, ka noho. Kei runga a Potoru;—“E tama ma, te riri! te riri! kia manawa nui! akuanei, whakarongo mai; e tae kia hokowhitu hei matua-iwi, kia hokorima ki teteahi tahapa ki teteahi tahapa o te ara, engari kia ngaro, kia hokorima ki teteahi taha o te ara, kia ngaro, me tuku mai ma te matua-iwi e huaki, hei reira nga tahapa ka huaki, ko teteahi titiro tonu, e haere, e whai te hiku i teteahi, huakina e teteahi, kia mea te hoki o te hiku ki te koko i tera, e hoki, werohia; ka pare ki teteahi ma teteahi e wero.” Ka whakaetia e te rau-ma-whitu. Ka mutu a Potoru, kei runga ko taua toa patu kekeno:—“Whakaaro mai, e te iwi! kaore aku whiri-

whiri mo tena ngarara, whakarongo mai ! maku tonu e tiki ki roto i te wai, hei reira mau riri ai.” Katahi ka whakaetia e Potoru :—“ Ae.” Ko te kupu ia tenei—ana, a Potoru :—“ Waiho kia tohea nga tohe a Potoru.”

Katahi ka haere te rau-ma-whitu, ka tae ki te awa, ko te ingoa ko Te Parapara. Katahi ka karanga atu a Potoru ki te ope kia noho ki raro ; katahi ka kawea e Potoru tetahi tahapa, ka noho tera ; katahi ka kawea tetahi tahapa ka noho tera ; katahi ka kawea te matua-iwi, ka noho ; oti rawa. Katahi tana tangata patu kekeno ka karanga mai :—“ Kua oti to mahi ? ” Ka ki atu a Potoru :—“ Kia marama te titiro atu, e ahua kaha tukua mai ki te ope.” Katahi te tangata nei ka ki mai, “ Maku ia e titiro, otiia, kaore ano he ika kia ora i toku ringa o mua iho, tae noa ki tenei ra.” Ka ki atu a Potoru, “ Haere ! ko te kupu no roto i te upoko o oku tupuna, haere ! ” Ka ki atu hoki a Potoru ki ana tamariki :—“ Haere, hei arahi mai i te ika nei, kaore au i te mohio ki te haere a tera tangata, he kawe ingoa pea nona, otiia ma korua e titiro atu tona mahi ko wai ka hua e ora te uru o tana patu ? ”

Katahi te tangata ra ka haere, ka tae ki te awa, katahi ka kau atu, ka tae te wai ki nga hope, katahi ka pua te kete kokowai ki te wai, ka heke iho te kokowai ra ka tae ki te rua, katahi te ngarara nei ka puta ki waho ka tirohia atu ki te ngaru o te moana e waha ana mai. Katahi ka hoki whakamuri mai te tangata ra, ka tae te wai ki nga hope, ka tae te wai ki nga turi, katahi te tangata nei ka tahuri ki waho atu ano, ko te ngaru o te moana kua tae ki uta, ko te waha kua hamama tonu mai. Ka tata mai, katahi te tangata nei ka tahuri, e haere mai ana, e haere atu ana, ka tata tonu, katahi ka whiua te meke, tahi tonu atu ki te ihu. Kua titaha te ihu, huri rawa te upoko ; roa rawa, katahi ka huri mai, ka whiua atu ano te meke, ka hamama tonu mai te waha. No te whiunga atu i te meke, kihai i pa ki te ihu, ka tika tonu te ringa ki te waha, ka riro te tangata nei ki roto ki te puku o te ngarara ra.

Katahi nga tokorua nei ka karanga :—“ Tenei to whare ! tenei to whare ! ” Kua rongo te ngarara nei i te waha o nga tokorua nei, katahi ka ahu mai ka whai te ngarara nei, ka whai i nga tokorua nei, na te mea ano, ka eke ki te matua-iwi. Katahi ka huakina e nga tahapa, ka huri te hiku, katahi ka werohia, ka tu, ka huri ano te hiku, ka huakina e tetahi tahapa, ka werohia, ka tu, katahi ka patua te ngarara nei, ka mate.

Akuanei ko te wahi i parepare ai te hiku, e ono *putu* te teitei o nga parahua i te okenga o te ngarara nei. Katahi ka haehaea te puku o te ika nei. Nui atu te upoko tangata, te taiaha, te pou-whenua, te patu-paraoa, te patu-pounamu, te topuni, te kaitaka, te pureke, te patu-tikoka, te puihihi me nga kahu katoa a te Maori, i roto i tona puku e pukai ana.

E hoa ma, katahi ka ora nga tangata o tera motu, katahi ka whati nga iwi nana i patu taua ngarara. Ka mutu tenei korero.

Ko nga iwi nana i patu tenei ngarara, ko Ngaitara, ko Ngatiapa, ko Ngatitumatakokiri, ko Rangitane, ko Ngaitahu, ko Te Atiawa ki a Te Koheta, ka mutu nga iwi nana i patu a Te Kaiwhakaruaki.

THE SLAYING OF TE KAIWHAKARUAKI.

By TE WHEU.

TRANSLATED BY ELSDON BEST.

Te Kaiwhakaruaki was the name of a monstrous reptile which lived in the Parapara stream at Collingwood, Tasman's Bay, South Island, New Zealand, in olden times. This *taniwha* was in the habit of devouring men, and waylaid all people travelling to Takaka and Motueka. Their friends would think them safely arrived at their destination, instead of which they were destroyed by the *taniwha*.

The people of Wakatu (Nelson), Takaka and Motupipi when going towards the sunset (i.e. westward) would, on their arrival at the river Parapara, be seen by the *taniwha* in his quest of food and on being pursued by him, not one man would escape. If they were a numerous party, none would return, if they were only twenty, none escaped, if they numbered one hundred, not one reappeared, if two hundred, they were all destroyed. After a time a party of people left Arahura (West Coast, South Island) to visit Potoru and Te Koheta. The latter belonged to the North Island, to the Puketapu tribe of Taranaki. News of the fierce monster had been received at Arahura, and so, on their arrival at Matarua the company halted. Then Potoru told them all about the *taniwha*, Te Kaiwhakaruaki. His speech was listened to attentively by a certain warrior of the Ngaitahu, from Arahura. This warrior was a famous seal hunter, who used only his bare hands as weapons. He said:—"One blow of my fist and this reptile dies, I can kill a seal with one blow and why should this reptile escape me." Then Potoru spoke:—"That is your method, as for mine, we will try the plan of Potoru presently." Then the people felled a *pohutukawa** tree and formed weapons of the wood. There were 840 men of the party and 840 weapons were made from the tree. Then the expedition went on until they arrived at Aorere, or Golden Bay. Then the chief Potoru addressed them:—"O people! be stout-hearted in the fight, listen to me, 140 men shall constitute the main body for the attack, 100 shall remain concealed on one side of the track and 100 on the other side. The main body shall attack the monster first, then the ambushed parties on either side, each being careful to avoid the tail of the reptile; as one party retreats from its furious lunges, the other shall advance to the attack." The 840 warriors agreed to this plan. After Potoru had spoken then arose the famed seal killer:—"Consider this, O tribe, I have no anxiety about that *taniwha*. Listen! I will enter the water myself and there give battle to it." The chief Potoru agreed to this and said:—"Then we will try the plan of Potoru."

Then these people travelled on until they arrived at the Parapara. Potoru then called to his people to stop, and he placed a party on either side of the track and also gave the main body of warriors their right positions. The seal hunter cried:—"Are you ready?" Potoru

* My informant tells me there was only the one *pohutukawa* tree in that district.—ELSDON BEST.

said :—"Be watchful, if the monster appears very strong, leave him to the warriors." The brave hunter replied, "I will be wary, but nothing has escaped my strong arm from former times even unto this day." Then Potoru remarked to him, "Go! my ancestors speak through me saying, go!" Potoru also said to some of his people :—"Go, entice this great reptile towards us. I do not know the ways of this man; it is to win a name for himself perhaps, it is for you two to be wary and watch what he does. Who knows if his blow will be sure?" Then the warrior went his way and on arriving at the river he waded in waist deep. He then cast a basket of red ochre into the stream which bore it into the cavern of the *taniwha*. This attracted the attention of the monster who came forth, as could be seen by the waves of the sea which bore him along. Then the seal hunter walked backwards until the water was up to his loins and so on until the water was only knee deep. Then he turned round just as the waves reached the shore. The *taniwha* approached the hunter with wide opened mouth. As he approached the warrior advanced until quite close and then struck the brute a blow on the nose. The blow turned its snout on one side and quite twisted his head; after a time he again faced the warrior, who made another blow at him with his fist, whilst the distended jaws of the *taniwha* sought to devour him. Instead of striking the nose of the *taniwha* his hand entered its open mouth and he was engulfed in the stomach of the monster. Then his two companions shouted to him :—"That is your house you have entered!" The *taniwha* heard the voices of these men and turned to pursue them. In the pursuit he encountered the main body of the warriors and was also attacked by the ambushed parties on either side. As he dashed his enormous tail to one side the opposite band of warriors would advance and attack it with spears, and as it swept back in the other direction then advanced the other band to the attack. Thus was this monster destroyed.

The hollow formed by this huge reptile in dashing its tail to and fro was a fathom in depth.

Then was the stomach of this great fish cut open, and within it were found great quantities of human remains and many weapons of various kinds, such as *taiahas*, *pouwhenuas* and others formed of greenstone and whalebone, also dogskin mats, flax mats and every kind of Maori clothing. Oh friends! then were the people of that land delivered from that dreadful scourge, and the tribes who had destroyed the *taniwha* dispersed to their homes. This tale is ended.

The tribes who assembled to destroy this *taniwha* were: Ngaitara, Ngatiapa, Ngatitumatakokiri, Rangitane, Ngaitahu and Te Atiawa under Te Koheta. These were the tribes who destroyed Te Kaiwhakaruaki.





THE MAORI POLITY IN THE ISLAND OF RAROTONGA.

BY FREDERICK J. MOSS, BRITISH RESIDENT.

ON the 19th of August, 1898, died Mana-Rangi, Chief of the Vakatini branch of the Makea family. He was the son of the great chief Te-Pou, whose portrait forms the frontispiece to the Rev. John William's "Missionary Enterprise," and who protected the Tahitian teacher "Papeiha," when he landed under great difficulties in 1823, to open the first Christian Mission in Rarotonga. Mana-Rangi was then a young man, and took an active part in the protection of the teacher. He must, therefore, have been between 85 and 90 when he died. His memory was clear to the last, and I had frequent opportunities of obtaining from him, through a skilled Interpreter, much interesting information as to the past and gaining a more clear idea of the present which has sprung from it. Mana-Rangi was the last intelligent living link connecting the old times with the new, and his death seems a fitting occasion to put on record as complete a sketch of the Maori polity as my imperfect knowledge will permit.

IN 1823, when the Mission was begun, Rarotonga was, as now, divided among three tribes, each with an independent Ariki at its head. Frequent and sanguinary wars, cannibalism, and the most cruel punishments and practices were the prevailing characteristics. The destruction of life and of food was continual. Polygamy was the rule, with much intermarrying of near blood relations. Conjugal fidelity was enforced among the women, but girls before marriage—though not till of full age—were allowed the greatest liberty. Men approaching them before full age were punished with extreme severity and very often with death. Marriage was usually with a view to promote the aggrandisement of the family or tribe and often against the feeling of the parties most concerned. There was no divorce, but the husband might put away his wife for adultery and administer club law to the male offender.

The family—a group of Agnates and adopted children—was then, as now, the unit in the State. The authority of the head of the family over the lands and possessions was absolute and carried with it as absolute a control over the whole of the members. Community of property was the family rule, though a member might cultivate for himself any particular portion and keep the produce for his own use—if he could.

The gradations of rank were definite. Authority was strictly maintained but intercourse between persons of all classes was, and still is, marked by the most perfect freedom. Every one knew and kept his own position, but to outward appearance or to the casual observer, the Ariki in a mixed assembly was scarcely to be distinguished from the humblest of the people. None took permanent service in any capacity and domestic service, in our sense of the term, was unknown.

Land was the great object of ambition. Other forms of property were few. The land carried with it the obligation to support the family and could not be diverted from that object.

The various families were united with kindred families under a Chief of the Ngati which was known by that chief's ancestral name. The Ngatis in their turn were united under the Ariki of the Vaka (or whole tribe). The Vaka (canoe), consisted in fact of the Ariki and his or her "Kiatos," a name derived from the spars which connected the canoe with the outrigger (or Ama). The "Kiatos" thus consisted of all the tribe excepting the Ariki where the tribe was referred to; of all the Ngati excepting the chief, and of all the family excepting the head, when the term was applied to either of them respectively.

The whole tribe or Vaka was known by the name of the Ariki who first led its ancestors to Rarotonga: Mataipos (or great chiefs), Rangatiras, Komonos, and lastly the Ungas, constituted the tribe. Each of these will be referred to hereafter.

The heathen Church and State were practically one. Sometimes the Ariki himself would be the priest and the awful power of Tapu was acknowledged and felt by all. The Tapu itself often did good service in the absence of positive public law, and was the most formidable weapon which Church and State could wield.

In a community so organised and with property so limited, the rule of the father of the family sufficed for all ordinary needs. Public laws scarcely existed, and the few relating to land and its incidents were well understood. There were no judges and no police. Councils, of greater or less importance and scope, were convened in accordance with the subject to be considered. The person calling the council would be expected to provide a suitable feast. No one presided at the meeting. No records were attempted, and the opposition of any powerful chief would prevent a decision, which could only be, with such opposition, impracticable or lead to trouble.

Contracts were unknown. If land were given or any other event of importance occurred, a feast gave the stamp and due publicity. The installation of an Ariki was marked with great ceremony and certain families officiated, by hereditary right, on such occasions. In the case of a Mataiapo (or great Noble), the funeral feast was followed by another in which the head of the best and largest pig was set aside for the successor. If taken without dispute the succession was thereby publicly made known, and disputes, if any, were generally arranged before hand. This practice is still observed and in nothing is more scrupulous care shown than in the distribution of food among the guests at all feasts in due order of rank and precedence. The pig's head goes invariably to the person of highest rank among them.

In 1827 or 1828 the Rev. Mr. Pitman became resident Missionary in Rarotonga and was visited by the Rev. John Williams from Raia-tea. They formed a code of laws, but did not attempt to embody in

them any of the Maori usages with reference to land or inheritance. The new code related to persons, and chiefly to moral offences or breaches of the Church law. A Judge was appointed for each division of the Island and trial by Jury decreed, but, so far as I can learn, never carried out. The Judges were assisted by a numerous body of Police, appointed by the Ariki, enrolled in the records of the Church, and consisting only of Church members. This police, irresponsible and under no direct control, incessantly spied upon and harassed the people. The fines that they could extract from delinquents formed their sole pay and were divided at stated intervals between the Ariki, the Judge, and the Police. As an episode of that time, Mana-Rangi, one of the most respected and staunch supporters of the Church throughout his life, assured me that the revolt of the people of which we read, the repeated burnings of the house of Tupe the Judge, and the determined attempts to revert to heathenism, were only caused by the brutality with which the new laws were enforced by the Judge and police. The most severe public floggings and confinement in wells dug in the ground were common punishments for offences which the new law had created, but which public sentiment had long regarded as no offences at all. Mana-Rangi afterwards took office as Judge, at the request of a new Ariki, for the express purpose of putting an end to this state of things. He held that office with the love and respect of his own people and of the foreign residents till age compelled him to retire. I have referred to this at some length, because it seems to me that this terrible police, with its constant espionage, has done much in Rarotonga and in all the islands to counteract the good which the Missionaries themselves achieved. They kept the place in perpetual hot water and childish strife, and in many obvious ways lowered the tone and demoralised the people. In Avarua there were six sections, and some of these sections numbered as many as 50 police each, while the whole population of the district, men, women, and children, could not at any time during the last 70 years, have exceeded 2000. It is now probably about 750 or 800, and the police, through failure of fines, have happily fallen to three for the whole district.

The circumstances of the island induced the Mission to establish three separate stations—one with each Ariki. This was probably unavoidable, but crystallised the old divisions and they exist still in all their pristine vigour.

The sovereignty of an Ariki was not and is not territorial. It is claimed over all his or her people whether in the district or beyond. Thus, only last year, a crowd of 250 Mangaian's came on a visit from their island (120 miles distant) to the people of Rarotonga. While in Rarotonga the Mangaian Judge, who was one of the visitors, held court and fined Mangaian's long resident in Rarotonga, for offences of drinking, concubinage, &c., and took the fines with him for division among the police and judges of Mangaia.

The population of Rarotonga in 1827 must have been at the least 6000. John Williams speaks then of a congregation of 4000 and of schools with 8000 on the rolls. To-day the population of the whole island is probably under 2000. Why they should hold their own under war and cannibalism and fade away under the blessings of peace and civilisation has never been made clear. Some of the reasons alleged would apply equally to the Negro races of the world

who yet increase and flourish. But that some undiscovered cause has sapped the vitality of the Polynesian race is too evident. Rum, in their case, and especially in Rarotonga, most assuredly is not the cause whatever other there may be.

TURNING NOW TO THE PRESENT TIME.

The Constitutional Unit is still the family (the *kopu tangata*), which flourishes in the old vigour, though causes incidental to extended production and trade are quietly sapping its influence, and must lead to ultimate decay. The family system gives a refuge to all, and prevents pauperism, which is an inestimable gain. But this family communism also kills energy and enterprise in a people naturally clever and adventurous, and while it lasts no adequate material progress can be expected.

Within the family—with often two or three generations living closely together or under the same roof—quarrels and jealousies are frequent. But no member wronged by any other member, would think of seeking legal redress, even where the family land has been fraudulently alienated.

Between separate families bitter feuds will arise and be sometimes extended to the *Ngati* and the tribe. Pride of place and power are among the strongest passions but find vent in a corporate instead of an individual form.

The adopted members are numerous in every family and are not distinguished from the rest. They have the same rights and are under the same obligations. The child adopted is sometimes given in charge to a foster-mother as soon as born. At others the child is left with the parent till weaned. In the latter case the adoptive parent has to provide the mother with the best of food and to find all necessaries for the child till taken away. The adoption is marked by the usual feast, all the family and friends being present on the occasion. This system of adoption is so old and constant that mothers part with their babies apparently without a pang, but its tendency must be to weaken very materially all family affection.

The child adopted must belong to kindred families in order to enter at once into the family. If from other tribes or people, he does not become a member till formally admitted and may at any future time be cast out. Children in this position are known as *Tama ūā* (children of the thigh).

If a daughter marry, she enters her husband's family if of the same island. If the husband be of a different island, he may be taken into the wife's family during her life. If she die before him, she may by oral will have declared that he is not to be disturbed in his relationship and her will is religiously respected. The head of the family is known to and recognised by all. The family is designated by his name with the prefix of *Ngati* applied in this case, as in those of larger aggregations.

The first aggregation is under the Chief on whose land the families have been settled. The sub-tribe thus formed takes its name from the Chief, and has almost invariably a common ancestor. The power and influence of the Chief thus depend on the extent of his land and on the number of the families settled upon it.

Lastly comes the Arikī, under whom are many Ngātis. The Arikī's own landed possessions may or may not be extensive. That depends chiefly on whether the ancestor may have freely divided his conquests among his followers or retained them.

RANK AND POWER.

The Arikī is supreme, but largely controlled by the Mataiapos (or Nobles). A new Arikī is named by the Arikīs of the other tribes from the Arikī family of the deceased's tribe. But the confirmation depends on the Mataiapos as the installation rests with them. They regard the Arikī as only the first among equals. The Arikī of one district may, through land tenure, be a Mataiapo in some other.

The Mataiapos are the most powerful class. Their families have held the land from time immemorial, on conditions of public service well understood. If, for any reason, one be displaced, a successor must immediately be appointed from the members of the family. The title and the tenure of the land are perpetual and cannot be disturbed or interrupted. The heir is the eldest son unless the holder of the title name another son before his death. The will so declared is obeyed or contested according to the circumstances of the eldest son, and has sometimes been the cause of serious quarrel.

Rangatiras hold under the Mataiapos, under the Arikī, or other independent land owner. Their services are public and honorable, but rendered at the call of the owner of their land and given to the public in his name.

*Komono*s are the second sons of Rangatiras, by a second wife—half brothers of the eldest, who is the rightful successor. The Komono is of right one of the family.

Ungas are the lowest. They hold their land by sufferance, and their services are personal and menial. Their origin is obscure. Mana-Rangi held that they were the descendants of the Maori people found by the first colonists, with whom they quarrelled and by whom they were conquered and made slaves. Others believe them descended from discarded Tama ūa and other offending members of families whose lands have been taken from them. The name itself is attributed by some to that of the hermit crab which lives in the shells of other fish. Others attribute it to the practice of giving them the smallest tuber (the Unga) from the tubers of the arrow-root when divided for food. Certain it is that in every division of food at a public feast, the Ungas have their share, however small and poor. As slaves, this would hardly have been the case. They would have been served apart and not with the rest.*

LAND.

Very little rural land has been alienated by lease for a definite term and at a definite rent. That held by foreign residents is almost entirely on the Maori tenure, and carries with it the Maori obligations. The chief of these is being overrun by the numerous relations of the Native wife, who treat the Europeans as quite one of the family and

* Unga is, no doubt, connected in root with the New Zealand word *hunga*, which means "folk," "people."—EDITORS.

it must be admitted are perfectly ready to be treated by him in the same way. But in the townships a peculiar state of things has arisen. To bring the people nearer to Church and School, a considerable area was set apart in each settlement and given in trust to the mission. Any one was entitled to build his house and have a plot of land in the settlement free of charge, to be held by him and his family so long as they remained in occupation. Many built on these terms, and the system lasted for half a century. But about twenty years ago traders began to desire better premises. Pressure was then brought to bear upon the Mission by the great chiefs who had originally given the land in trust. After considerable resistance the pressure was successful. The chiefs resumed possession of such land as remained unoccupied, leased it to traders, drew the rent for themselves and their families, and do so to this day. The leases are for periods extending to thirty years and many are renewable, but few of them are yet registered and their exact condition is unknown.

PRESENT POLITICAL ARRANGEMENTS.

The Council for Rarotonga still largely retains its old characteristics. Lately it has acted under an Elected Chairman and a record is kept of its proceedings, but the Arikis are always present and debate or deliberate consideration of any measure is impracticable. The feast, as a preliminary, has been discarded. This in itself is a great gain.

The chief drawback is that Chairman, Clerk, and others must be appointed as men of rank, and without regard to fitness.

Public opinion has outgrown the early laws so far that the Police found the fines fall off materially. This has led to their gradually quitting office, till the number has fallen to three in Avarua—amply sufficient, as little or no legal crime is ever heard of. In the two other districts, with fewer foreign residents, the growth of public opinion in this respect is slower but none the less sure.

In order to organise a proper Government and Legislature, to pay those intrusted with the administration of justice, and to advance the community generally, a staple revenue is required. In order to raise that fairly, it must be levied somewhat in proportion to the ability to bear the burden, and the Council must be reorganised before this can be effected. I have suggested to the Arikis that they should confine themselves to the right of revision and veto, and leave the Council to be elected by the heads of households without distinction. The Mataipos insist, however, on a separate representation. This would involve a separate representation for the foreign residents who could not for a moment be placed with the Rikirikis or common people. If the objection of the Mataipos can be overcome—and I hope that with patience it can be—the Council could be selected by all without distinction, and including the foreign residents, one or two of whom might expect election by the Natives whose confidence they have obtained. A Council so formed would be a very great advance but so far I have not been able to obtain its acceptance. An attempt to properly regulate the election of the Council at Aitutake has also so far failed, owing to the opposition of the Arikis and old chiefs who consider that it is “cutting off their heads” to establish such a system. There are, however, many of the more intelligent and the younger

men who strongly desire the change. The contest will do good in preparing the people better to use the power when obtained.

The Federal Parliament stands out as an example and its influence is being silently felt. Each island sends three representatives, chosen as the people of that island may decide. It meets in a house built for the purpose out of the revenue of the Federation. The meeting is held on a day fixed by law and without being called by any chief in particular. The members are mixed and many of them of the younger and more advanced generation. The proceedings are in perfect order and controlled by the elected Chairman. A record is properly kept, and questions are decided by the majority, so that the meetings are not as of old without practical result. There is an Executive, with Queen Makea as its elected chief. Its operations, in a financial point of view, have been successful, and a revenue—modest enough in amount—has been raised by import duties, sufficient to meet all legitimate demands. The authority of the Government has been shown by the recent extradition of a fugitive charged with a criminal offence from Tahiti, and by payment of the fine levied on the Ariki by whom he was sheltered and protected in Atiu.

The example offered by the Federal Parliament, the extension of trade, the increasing wants of the people, the division of labour and its varied power of earning according to the skill of the workman, are all tending to promote corporate government, to destroy the communism of the family and to substitute a system having greater regard to the individual. Rashly or hastily effected, this great change may destroy what is good in the old system and create evils. The mental capacity of the Maori of Rarotonga and of the islands of the Cook group is undoubted. The vessel they are now completing in Rarotonga—a schooner of about 100 tons—planned and built entirely by themselves, is of itself a sufficient demonstration. If changes are not too suddenly forced upon them, and free play is given to their faculties by the teaching of English—which the London Missionary Society, I am glad to say, have determined on making part of their Mission work without delay—I entertain the strongest hope that the Native people of the Cook Islands, able to read English books and trained to self-government, will exercise an important influence in the future over the multitude of islands to which they already have contributed so many Missionaries and Teachers. The spread of that influence must carry with it the influence of New Zealand with which the Cook Islands are in such close intercourse, and to which they will be so largely indebted for the help they now receive.





MAORI, TANGATA MAORI.

NA HOANI NAHE.

Corresponding Member of the Polynesian Society.

I TE taenga mai nei o te pukapuka nei "Journal"; ka kite ahau i te whakamarama a Tuta Tamati mo "Maori, Tangata Maori." E ki ana a Tuta Tamati, he kupu hou rawa te kupu nei—"Maori," no te takiwa ano i hanga nei nga reta mo te reo Maori e nga Pakeha; heoti ko aua Pakeha nei, he Pakeha ahua kuare ki te reo Maori, ina hoki te whakamarama a Tuta Tamati e mea nei:—

"Na te kore i tino ata tau i nga taringa o nga Pakeha, na ratou nei i timata te hanga i nga reta mo to matou reo; tera ano pea kei te whakahua o o matou kaumatua," He tangata Mamori;—Mori, ranei, Morimori, Momori ranei matou nei.' Kei te hanganga ra i nga reta mo te tangata Mamori, meatia ana, "Tangata Maori," ka makere te "M"; mau ana i nga taringa o aua Pakeha ra, ko enei reta anake M, A, O, R, I; no roto i ta ratou huihuinga i aua reta nei, i oti ai te kupu nei, "Maori," e karangatia nei, Tangata Maori; ko Tangata Mamori ia te tino tuturutanga, mei mau i aua Pakeha nei ta nga kaumatua i whakahua atu ai "Mamori." E mau nei i te wharangi 60-61 o te Journal, No. 1, Vol. 2, March, 1898.

Kua whakahuatia nei e ia nga kupu nei;—"Mamori, Mori, Morimori, Momori;" mo te rakau kore manga, ara kore "kaupekapeka";—(ki te whakahua pea a Ngati-Porou); kaore hoki i enei iwi i Hauraki, i Waikato, i Ngapuhi, era kupu mo te rakau kore peka, pekapeka, kore manga, mangamanga—kaore rawa hoki i enei iwi te kupu "kaupekapeka."

Engari "e rite tahi ana te whakaritenga o tera tu rakau kore pekapeka ki te tangata mahara kore, rawa kore, tikanga kore, wahine pakoko, kaore nei e whanau tamariki." Engari kaore i enei iwi era kupu "Mamori, Mori, Morimori, Momori," mo te tu rakau kore "peka, pekapeka kore manga, mangamanga." Ta enei iwi whakahua mo tera tu rakau, i ahua rere ke ano, engari e ahua rite ana te tangi o te whakahuatanga ko te mea, a rere ke etahi reta, na reira i rere ke ai te ahua o te tangi o te kupu ana ka whakahuatia.

Kaore hoki i enei iwi te "i" a Ngatiporou e mau i roto i nga kupu nei "Mamori, Mori, Morimori, Momori;"—ko ta enei iwi he "e," kei te wahi mo te "i," a Ngatiporou. E penei ana hoki te whakahua a enei iwi mo taua tu rakau nei, ara:—"He rakau Mamore, Momore me te kupu Hahore." Kia peneitia koa te whakahua a enei iwi:—"More, Moremore" ranei. Otira ko te kupu "Mori" a Ngatiporou i tino kore rawa atu i enei iwi; me te kupu "Hahore"

hoki pea a enei iwi i kore rawa atu ia Ngatiporou ; kaore nei i tuhia e Tuta ki roto i tana whakamaramatanga.

Engari e whakahuatia ana ano e enei iwi te kupu "Morimori;" ara ia mo te Pane, Upoko, Mahunga, Matenga o te tangata ana ka whawhakia, ka mirimiri, ka hokomirimiri ranei e te tangata ke ehara nei i te tangata nona ake te pane, &c. Ara, i puta mai tenei whakahuatanga i tenei kupu Morimori i runga i te "tapu o te pane," &c., o te tangata Maori. Mehemea hoki he taurekareka te tangata nona te pane i whawhakia nei, ara i Morimoria nei, penei, ekore e rangona tenei kupu Morimori e whakahuatia ana e enei iwi. Engari me he rangatira te tangata nona te pane i Morimoria nei, katahi ka rangona tenei kupu Morimori e whakahuatia ana, mo te Morimoringa hoki o te "pane tapu o te rangatira" nei. Ka tauatia hoki, ka murua nga taonga, whenua, aha atu ranei, a te tangata nana i Morimori, &c., te pane tapu o te rangatira nei. Engari me he taurekareka te tangata nana i Morimori te "pane tapu" nei, ka whaia, ka hopukia: ki te mau, ka patua, mate rawa, wehe rawa atu. Heoti, e kore rawa hoki e ahatia mehemea no taua taurekareka nei te pane i morimoria nei, ara i whawhakia nei. E whakaatu ake ana i te take e whakahuatia ai tenei kupu Morimori e enei iwi, mo te pane anake o te tangata, e kore e whakahuatia mo te rakau kore manga, ara te rakau kore pekapeka.

E whakahua ana ano ia enei iwi i te kupu Moremore. Otira kaore he kupu penei i roto i te whakamarama a Tuta Tamati ; ko taua kupu Moremore nei ki enei iwi mo te pane, &c., o te tangata ana ka tapahia, ka tapatapahia, ka poroa, ka poroporoa, ka kotia, ka kotikotia, nga huruhuru, makawe, uru, mahunga o te pane, &c., o te tangata.

Tera atu ano ia teteahi atu ingoa o nga makawe, &c., o te pane, o te tangata—o nga makawe ia o te pane o te tangata i mate parekura, i mau herehere ranei; ka kiia o raua nei makawe, "He Hau;" hoatu ai e te tangata nana te tupapaku, te herehere ranei, o raua makawe ki te Tua-ahu ("altar," pea?) te karakiatanga a te tohunga ki nga atua, kia toa tonu ai taua tangata ra ki te patu tupapaku, ki te hopu herehere ranei mana, ko te karakia mo nga makawe o te tangata patunga o te tangata—mau herehere ranei. E kiia ana, he Whāngai hau ka kiia hoki era tu makawe, he Hau.

Heoti i tuhia ai ki konei enei tiui kupu maha kahore nei he tino tikanga, hei tirohanga iho ma te *kaunihera*. Otira he aha-koa; hei whakamarama ake mo tenei *kechi* tino-nui-whakaharahara, mo "Maori," kua whakarereketia nei hoki e etahi tonu o te iwi no ratou nei tonu te ingoa nei a "Maori," kua kiia nei hoki, "he ingoa tino hou," no te mahinga nei ano i nga reta mo te reo Maori i oti ai. Na reira e tika ana kia "amenea katootia" mai nga kupu maha hei whakaatu, kia marama tahi mai ai hoki i etahi te timatanga mai o "Maori," no konei ranei, no ko ke ranei, no ko noa atu ranei. Tenei kupu nui ano hoki a "tangata Maori" kua ngaro nei. Kua kiia nei hoki i makere i roto i nga ringaringa o nga Pakeha te reta—"M"—o te kupu "Mamori" o te rakau mamori a Ngatiporou i oti ai a "Maori." Ara to ratou kupu "Mamori" mo te rakau kore peka, &c., hei whakaritenga mo tenei "iwi mamori," kaore nei i rite ki nga pakeha te whai taonga, pu, paura hoki, &c. Na reira i kiia ai e nga kaumatua o Ngatiporou:—"He iwi mamori matou nei," he pera me te rakau mamori, kore kaupekapeka. Na reira i pataia ake ai a ara he tika koia ranei na Ngatiporou ma i timata te whakahua i te kupu nei "Maori?"

kia tika ai no a ratou kupu e wha nei a "Maori." Ara, no "Mamori, Mori, Morimori, Momori." I timataria koia ranei ki a Ngatiporou te mahinga a nga Pakeha i nga reta mo "Maori?" Mehemea hoki no nga kupu e wha i runga nei a "Maori" penei hoki pea ka whakahuatia e enei iwi ko "Maore," kia rite ai ki ta ratou nei whakahuatanga i te kupu "Mamore."

E kiia nei hoki i kore ai te iwi i heke mai nei i Hawaiki e hua ingoa mo ratou, i whakaaro tonu ko ratou anake ano nga tangata o te ao nei, ko te take tena i kore ai taua heke nei e hua ingoa mo ratou. E tika ai kia whakina ki konei nga korero "Neherā" a enei iwi, hei whakaatu ake, me kore e marama mai i te *kaunihera* te takenga mai o "Maori," ki ta enei iwi whakahaere i nga korero "Nehera" a nga kaumatua o enei takiwa. Ara, nga kupu, nga take katoa, ahatanga atu ranei, me whakaputa katoa ano, hei whakawhanautanga mai mo "Maori, tangata Maori, kai Maori, waitai, wai Maori."

Koia ranei, na nga Pakeha i hanga i nga reta mo te reo Maori nei i timata te whakahua nga kupu nei, "kai Maori, waitai, wai Maori, rakau Maori, ehara nei i te kauri?" E mea ana ahau, kahore. Tena iana whakarongo mai. I rokohanga mai ano e te heke nei he iwi ano i te whenua nei e noho ana, ko Ngati-kura, ko Ngati-korakorako, me Ngati-turehu nga hapu o te iwi nei o Patupaiarehe. Nga rangatira o enei iwi, ko Tahurangi, ko Whanawhana, ko Nukupori, ko Tuku, ko Ripiroaitu, ko Taputeuru, ko te Rangipouri. Nga kainga nohoanga o nga iwi nei, ko nga tihi keokeonga o nga maunga teitei. A, ko nga maunga nohoanga o enei iwi i Hauraki nei, ko Moe hau Maunga, ko Motutere, ko Maumanpaki, ko Whakairi, ko Kaitarakahi, ko te Koronga, ko Horehore, ko Whakaperu, ko te Aroha-a-uta, ko te Aroha-a-tai, ko Pirongia hoki kei Waikato. Kaore e kitea nga pa, nga kainga, me nga whare hoki o enei iwi, ekore ano hoki e kitea tuturutia atu e te kanohi tangata Maori nei, ara kia kitea atu te ahua. Engari he wa ano ka kitea, e kore ia e tino mohiotia atu ko taua iwi nei, engari e kitea atu ana he tangata ena na. Hua noa atu ai ko o ratou hoa o era kainga atu ano o ratou. Kei te taenga atu ra o enei ki nga kainga o era o ratou hoa, kei reira ka mohiotia, kaore tera hunga tangata Maori nei i tae mai ki te takiwa i tutaki nei he tangata ki tenei hunga tangata Maori nei. No reira i tino mohiotia ai, ko nga iwi atua nei ko Patupaiarehe, &c.—e hara i te tangata Maori. No reira mai rano ka takoto wehe mai enei ingoa iwi e rua, a Patupaiarehe, &c., me tangata Maori. E tutaki ana ano te iwi nei ki te tangata Maori i roto i te ngaherehere, e rangona atu ana e kororeroro haere ana, e whakao haere ana, e kore ia e tino tutaki kia tu atu kia tu mai, kia titiro atu kia titiro mai, heoti anake ano ko te rangona atu anake e kororeroro haere ana, e whakao haere ana, te kitea atu, te aha!

I etahi takiwa ano hoki kei nga po ka rangona e hoehoe ana i o ratou nei waka, he mea ano, he waka tana. Whati noa nga iwi tangata Maori nei i te wehi—hua noa hoki, he ope taua na etahi iwi tangata Maori ke atu. E rangona atu ana ano nga hoe a taua iwi nei e paku ana ki te niao o te waka, me te kakare ano o te wai o te moana i a ratou hoe; e rangona atu ana ano e tuki ana i o ratou waka me te mea nei ano he tangata Maori tonu nei e tuki ana, e hoehoe ana ranei.

Kei te taenga ra o nga whati o nga tangata Maori nei ki nga maunga, whakarongorongo iho ai ki te huakanga te patunga a te ope taua i rangona nei e tuki hoe ana i te po, kei te korenga e rangona iho te wahi i huakina, i patua hoki e taua ope taua nei; kei reira ka ma-

haratia ake, "E—ko nga iwi atua nei, ko Patupaiarehe, Turehu, Korakorako." No reira enei patai:—"He aha? Kowai ma ranei nga iwi i rangona nei e tukihoe ana i te moana nei i nga po, e kororero nei, e kārangananga nei i te ngaherehere?" E peneitia ai he whakautu ake:—"E hara i te tangata Maori, he atua, he Patupaiarehe, Turehu, Korakorako."

E marama ai te titiro mai a au a aku, a tena, a tena, ara, he kupu tawhito tonu ano a "Maori" no mua noa atu i te Pakeha nei:—e tika ai te tuinga ki konei i nga korero mo Patupaiarehe, Turehu, Korakorako, "Hei kanara whakamarama mo tenei *kechi* mo Maori." Ahakoa he korero pakiwaitara (story or fable), nga korero mo Patupaiarehe ara ia ki a tatou nei, he tino korero tawhito ia na nga iwi Maori katoa o nga motu nei, kaore o ratou tauhou ki nga korero mo Patupaiarehe. He korero ngahau na ratou, e matapoporetia ana, e whakarongohia tonutia ana, me to ratou tino whakapono ano hoki ki nga korero penei. E marama ai ta tatou matakitaki iho, i puta mai i roto i enei korero pakiwaitara te whakahuatanga: "iwi atua, iwi tangata Maori ano hoki":—Ara i nga whakahuatanga peneitanga na: "Ehara i te tangata Maori, he atua," &c. "Ehara hoki i te atua, he tangata Maori nei ano."

Ka marama ai hoki i roto i enei whakahuatanga kupu, te takenga mai o "Maori," kua ngaro nei i etahi tonu o te iwi Maori; koia nei hoki i whakina ake ai nga kupu me nga korero tawhito a "Neherā"; e korerotia-a-ngututia nei e ratou e te iwi Maori, tuku iho tuku iho, ki nga whakatupuranga o muri mai—me te ngaro haere atu etahi wahi o aua korero tawhito nei.

Engari ekore e kiia ake no Hawaiki mai ra ano tenei kupu "Maori." Mehemea tera kei Hawaiki e whakahuatia ana tetei kupu e rite ana ki a "Maori," kia penei kau koa te ahua rite me nga kupu e rua a nga Maori ratou ko nga Hawaiki e mea nei aua kupu ra, "Tangata," "Kanaka," ki a Ngaitahu hoki o te Waipounamu tata nei, he "Takata," penei ka ki ake ahau no Hawaiki mai ano a "Maori."* Heoti, ma tatou katoa e ki ake i naianei: No mua atu ano i te Pakeha nei a "Maori"; no te taenga mai ra ano o nga heke nei ki enei motu i timata ai te whakahua i tenei kupu. E tino marama ana nga whakamarama me nga kupu katoa kua tuhia ki runga nei; apiti atu ki enei e mau ake i raro nei, hei whakapumau i te tawhitotanga o "Maori," me te tawhitotanga hoki o te timatanga mai o te whakahua, no mua atu ano i te Pakeha nei; no mua atu ano hoki i te mahinga i nga reta mo te reo Maori nei.

Ka tuhia ki raro nei etahi waiata tawhito hei tautoko mo taku whakahe i te whakamarama a Tuta Tamati i a "Maori, tangata Maori." Ara, kei te whakahuatia a "Maori" e nga kupu o te waiata whaiaipo a Whanawhana raua ko te Rangipouri, nga rangatira o nga iwi atua nei, o Patupaiarehe, Turehu, Korakorako. I hiahia ano a Patupaiarehe nei ki a Tawhaitu, he wahine tangata Maori nei ano. Na Ruarangi, tupuna o te Ruarangi hapu o te iwi Ngatihaua, te iwi o Wiremu Tamehana Tarapipipi te Waharoa, kua mate ra. Kei te whakahuatia ano hoki a "Maori" e nga kupu o te waiata, he tangi na tetei kaumatua o mua mo tona maara kumara i kainga e nga kiore, i eke mai nei i runga i a Tainui.

* Kahore i te ngaro tenei Kupu "Maori" nei, i nga motu o te "Moana nui a Kiwa"; e mau nei ano i Tahiti, i Rarotonga, i Hawaii, me era atu Motu. Ko nga tangata o Rarotonga pea nga mea kua tino mau rawa ki tenei kupu "Maori" hei ingoa mo ratou. He "tangata Maori" tonu ra ratou, e ai ta ratou.—NA NGA ETIHA.

WAIATA WHAIĀIPO.

KAORE te raro nei te pehi whakarunga,
I torona e au te tau o Tirangi,
Whakatata rawa mai ka muri muri aroha,
Kei Pirongia ra ko te iwi tauwehe,
E wahi rua ana ko Tuku ko Nukupori,
Ko Tapu-te-uru ra, ko Ripiroaitu.
Ka tango mai he wahine tuku tahi tonu mai,
Naku i tu atu kia urutomokia,
Te whare o Ruarangi ki a Tawhaitu,
Te whakapakia ki te kiri Maori.
Ka pukohua mai te puke ki Puawe,
He ripa tau arai ki te makau i te ao.

WAIATA MO TE MARA KUMARA.

TENEI ka noho, ka hihiri ngakau o tangata
E takoto mai nei.
Ki kona te raurau, tupu noa mai ai,
Ka piki ake au ki runga ki te Kiritai,
Nga manu e wheko i raro Rangiahua,
Homai ano koe kia hurihia iho,
E tapu ana au, e ihi ana i a Rongo-tapu-hirahira,
Ki kona E Tane panikarariri whanaunga he ngahere,
E kore pea e whakama ra e te ngutu poto,
E pokaia ana mai e te tamaiti niho koi.
Nana i nohoia te ihu o Tainui,
Te waka o Hoturoa, nana i homai ko te kai ki te ao Maori
He aha te atua korero i mana mai ai,
Me huri kau ake ki muri ki to tua,
Matahi noa ana ko era mahihi anake
Takoto ana mai ta Rangi, ta whakarere i te rohia,
Heoi te hirihiri e ngau ki Hauturu, e ngau ki te Whara,
Ki nga puke ahua pohewa e takahia ki reira,
E ngoto ranei o niho ki reira,
Tenei te kai ka riro te pae ki Hawaiki,
Ki te tupuranga mai o te kai, he Kioere.

HE TANGI TAWHITO.

(Tetehi wahi anake).

TAKAROKARO noa ana
Te whetu Maori o runga;
Ka momoe nga urnahu o Rehua i te rangi.

HE TANGI NA ROTORUA.

(Tetehi wahi anake).

TIROHIA iho E Hine ma ki te parera e tere atu na,
E hara tena he manu Maori,
Me titiro mai ki te huruhuru whakairoiro mai no tawhiti.

HE WAIATA NA NAMATA.

(Tetehi wahi anake).

TUKU mariri mai,
Nga makau Maori.

HE KARAKIA NO RAROTONGA.

He mea tawhito noa atu.

(Tetehi wahi anake).

TUPU ake ia uki e toa
E Maori no taua puruki;
No taua te arutoa,
No tupuranga taua.

TRANSLATION.

MAORI, AND TANGATA MAORI.

BY HOANI NAHE.

Corresponding Member of the Polynesian Society.

On the receipt of a number of the "Journal," I observed the explanation of the words "Maori and Tangata Maori," according to Tuta Tamati.*

Tuta Tamati states that the word Maori is quite recent, dating from the time when the orthography of the language was arranged by the Pakehas,† but surely those Pakehas must have been ignorant of the Maori language? Tuta Tamati thus explains:—

"It was because the ears of the Pakehas did not catch the correct sound of the word when they arranged the letters for our language. Probably our old men said 'We are Mamori, Mori, Morimori, or Momori men,' and when they came to write the word they left out the 'm' in Mamori, and wrote it 'Maori,' leaving only the letters m a o r i and by their junction forming the word Maori, and from it Tangata Maori, whereas Tangata Mamori is the correct rendering, if those Pakehas had understood what these old men said."

He has applied the words "Mamori, Mori, Morimori, Momori," to a tree without branches (Kaupekapeka according to Ngatiporou), but those words are not found in the dialect of the people of Hauraki, Wai-kato, or Ngapuhi as used for a tree without branches, nor is the word Kaupekapeka known to them. Also, "the same meaning as applied to a branchless tree is used for a thoughtless man, a poverty-stricken man, a hapless man, or a barren woman." Those words Mamori, &c., are not in use amongst these people for a branchless tree, but they use a different word, though the sound is somewhat the same, but differing in some of its letters.

These people do not use the "i" found in the Ngatiporou Mamori, &c., but replace it with "e." For instance we hear the words Mamore, Momore, and the word Hahore, besides More and Moremore, but the word Mori of Ngatiporou is quite unknown, as much so probably as the word Hahore is unknown to Ngatiporou, which is not mentioned by Tuta Tamati in his explanation.

On the other hand, these people do use the word Morimori, but apply it only to the head of a man, when it is taken hold of, touched, or rubbed by any one other than the owner. That is to say, it is connected with the "sacredness of the head" of the Maori. If it were a slave whose head was touched, the word Morimori would not be heard in the sense in which these people use it. But if it were that of a chief, then Morimori would be used to describe the action of touching "the sacred head of the chief," and he who did so (if a chief) would be the subject of a *taua*, or hostile demonstration; his goods would be plundered, and his land or other property taken in payment for the desecration of the sacred head. If, however, it was a slave who touched

* See "Journal," Vol. II., page 60.

† It is necessary, perhaps, to explain for foreign readers—outside New Zealand—that Pakeha is the name ordinarily used for an European. In a future number the author will give his explanation of the origin of this word Pakeha.—EDITORS.

the sacred head of a chief, he would be pursued and caught, and when caught he would be killed. On the other hand, if the head touched were that of a slave, nothing would be done to the person touching it. This is the explanation of the use of the word *Morimori* by these people, it is only applied to the act of touching the head, not to a branchless tree or other object.

These people use the word *Moremore* in another sense, which has not been quoted by Tuta Tamati, but always in reference to the head of a man; as when the head is cut off, or the hair of the head is cut (always a sacred ceremony). There is another name for the hair of the head of a man, who has been killed in battle, or taken prisoner—the hair of such is called "*Hau*," and in that case is taken by him who killed or took the man prisoner to the "*Tua-ahu*," or altar, and is there offered with appropriate invocations to the god by the priest, to ensure bravery or ability to take prisoners in future on behalf of him who killed the man. This ceremony is called "*Whangai hau*," and the hair itself "*Hau*."

These words have been written—though, perhaps, they have not much in them—for the consideration of the Council; but nevertheless they are intended to elucidate the very important case of the word "*Maori*," the origin of which has been distorted by some of the very people who bear the name "*Maori*," and who hold that it is "quite a recent name," dating from the arrangement of the orthography of the Maori language. Hence it is appropriate that several arguments should be adduced in explanation so that others may be quite clear as to the origin of "*Maori*," whether it is of the present time, or some other time, or of very remote times. There is also the expression "*Tangata Maori*," "the Maori race," the origin of which appears to be lost also. It has been said above that the letter "*m*" was dropped out of the word "*Mamori*" of Ngatiporou in forming the word "*Maori*" by the Pakehas, that is, their word for a branchless tree, &c., and that the same word was used to describe the state of poverty of the people in respect of property, guns, powder, &c. Hence it seems pertinent to ask: Is it then true that with Ngatiporou commenced the use of this word Maori? Is it derived from their four words as already quoted? Did the Pakehas commence the arrangement of the letters used in "*Maori*" with Ngatiporou? Had the word been derived from those four words, the result would have been "*Maore*," in order to conform to our pronunciation of "*Mamore*," and not "*Maori*," as it is.

It has also been said that the people who migrated here from *Hawaiki* had no occasion for a descriptive name for themselves, because they believed they were the only race in the world. It will be appropriate to adduce here some of the ancient history of this people, whereby perchance the Council may be enlightened as to the origin of "*Maori*" according to the relations of the wise men of old. The words, origins, or whatever else bears on it, will be stated to assist at the birth of "*Maori, Tangata Maori, Kai Maori, Waitai, Wai Maori*," &c.

Can it be said that the Pakehas, who arranged the letters for the Maori language, originated also the words "*Kai Maori, Waitai, Wai Maori, Rakau Maori*—not a *kauri*?" I say emphatically, No! Now listen. When the migration arrived here they found people living in the land—*Ngati-kura, Ngati-korakorako, and Ngati-turehu*, all *hapus* or sub-tribes of the people called *Patupaearehe*. The chiefs of this

people were named Tahurangi, Whanawhana, Nukupori, Tuku, Ripiroaitu, Tapu-te-uru, and Te Rangi-pouri. The dwelling places of these people were on the sharp peaks of the high mountains—those in the district of Hauraki (Thames) are Moehau mountain (Cape Colville), Motutere (Castle Hill, Coromandel), Maumaupaki, Whakairi, Kaitarakahi, Te Koronga, Horehore, Whakaperu, Te Aroha-a-uta, Te Aroha-a-tai, and lastly Pirongia, at Waikato. The pas, villages, and houses of this people are not visible, nor actually to be seen by mortal (Tangata Maori) eyes—that is, their actual forms. But sometimes some forms are seen, though not actually known to be these people, so that it is said “those are men.” Those who thus perceive these forms imagine them to be their friends from some other village, but on arrival at those villages they then become aware that their friends have not been in the place where the forms were met with. Hence it is known for certain that those seen are the *atua*, or spirit-like people, the Patupaearehe, &c., and not Tangata Maori, or people of the Maori race. From these circumstances have arisen the distinction of these two names of Patupaearehe and Tangata Maori. Sometimes this people is met with by the Maori people in the forests, and they are heard conversing and calling out, as they pass along, but at the same time they never meet face to face, or so that they mutually see one another, but the voices are heard in conversation or shouting, but the people are never actually seen.

On some occasions also, during the night, they are heard paddling their canoes, sometimes even war canoes, and when this occurs the Maori people have fled from fear, thinking that it was a war-party of some other Maori people. Even the striking of the paddles against the sides of the canoes, and the swish of the waters of the sea by the paddles, are heard, and the cry of the fogleman, exactly like the Tangata Maori when paddling their own canoes.

When the people who have thus fled reach the mountains, and from there listen for the sound of the assault of the people who had been heard urging their canoes on in the night, and hear no sound arising from the place of supposed assault, then comes the reflection:—“O, it is the *atua*, spirit-like-people, the Patupaearehe, or Turehu, or Korakorako.” At such times are heard these questions: “What is it?” “Who are the people who were heard urging forward their canoes on the sea during the night?” or, “Who were heard conversing and shouting in the forest?” The answer would be as follows: “They were not Tangata Maori, they were *atuas*, Patupaearehe, Turehu, or Korakorako.”

In order that we may clearly see that the word Maori is of ancient date, long before the time of the Pakehas, it is quite pertinent that these remarks on Patupaearehe, &c., should be written “as a light to enlighten this case of Maori.” Notwithstanding that the stories of Patupaearehe are mere fables, that is they are so to us, they were veritable histories of old to the Maoris of these islands; none of them are strangers to the relations concerning Patupaearehe. They were most interesting and diverting stories, highly treasured and constantly repeated, and at the same time absolutely believed in. It is quite clear from our consideration of these facts that out of these fables arose the expressions: “Spirit-people or Fairies, and Tangata Maori or native people”; that is, in such expressions as the following: “They are not Tangata Maori, but Spirits (*atua*),” &c. “They are not Spirits but ordinary Tangata Maori.”

It is also quite clear, from these forms of expression, what is the origin of "Maori," which is lost to some of the Maori people themselves; hence these ancient words and stories of old have been quoted, stories which have been repeated by word of mouth by the Maori people, and handed down to these later generations, though losing much in the process.

I should not like to say, however, that this word "Maori" dates from Hawaiki. If in Hawaiki* any word is repeated which is like "Maori," as much so, for instance, as the two similar words the Maoris and Hawaiians have in common, "Tangata"† and "Kanaka," then, in that case, I should say "Maori" is from Hawaiki.‡ However, we can now say, that the word Maori is certainly older than the arrival of the Pakehas, and dates from the arrival of the migration at these islands. All that has been said above in explanation is quite clear in determining the antiquity of "Maori," and the remoteness of its use, especially when to it is added what will be found below—that it dates from before the time of the Pakeha, and was long anterior to the formation of the letters for the Maori language.

In support of my refutation of the explanation of Tuta Tamati, there will be found written below some ancient songs, in which the word "Maori" is repeated. It will be found in the love-song of Whanawhana and Rangipouri, chiefs of the *iori atua*, or Fairies, the Patupaearehes, Turehus, or Korakorakos. The chief of the Patupaearehe ardently desired Tawhaitu, who was a woman of the "Tangata Maori," or Maori race, who was the wife of Ruarangi, ancestor of the Ruarangi *hapu* or sub-tribe of the Ngati-haua tribe, the people of Wiremu Tamehana Tarapipipi te Waharoa (the so-called king-maker), now dead.

The word "Maori" is also mentioned in the lament of a certain old man of old, for his Kumara cultivation, which had been eaten by rats, imported here in the Tainui canoe.

In addition to the two songs given by Hoani Nahe, we quote from "Nga Moteatea," a few instances in which the word Maori occurs, and also one quotation from "Myths and Songs of the Pacific," said to be of very ancient date, in which it will also be found.—EDITORS.

* As the Maori Hawaiki is still—to the minds of many—an unknown locality, it should be read here as standing for the Islands of the Pacific.—EDITORS.

† With the Ngaitahu tribe, of the South Island, the word is "Takata."—H.N.

‡ The word Maori is not unknown in the islands of the "great sea of Kiwa"—the Pacific ocean—it is known in Tahiti, Barotonga, Hawaii, and other islands. Perhaps the people of Barotonga have used this word Maori as applied to themselves more than others; they are "Tangata Maori," according to themselves.—EDITORS.





VARIETIES OF BREADFRUIT, NEW HEBRIDES.

BY REV. C. MURRAY, M.A.

A LIST of varieties of breadfruit as gleaned from the Natives in and around the Native village of Rauon, situated near Rodd's anchorage, on the north-west of Ambrim, New Hebrides, and submitted for the *Journal* in the hope that an article so universal as breadfruit may elicit linguistic affinities among the peoples of other islands.

Breadfruit—general term—*Beta*.

Breadfruit tree = Lib'ta, for Liye or Li-beta. Liye = tree, and is prefixed to the name of every tree. Ex. *Libolva* = the Hibiscus. *Li mri* = ironwood tree. *Li ol* = cocoanut tree.

VARIETIES (GENERIC TERM, *BÉTA*):

Bet(a') árbol.	Betá lolau.	45 Béta tabo.
Bet' ándum.	Béta lowon barbar.	Béta tabanga.
Béta basivir.	25 Béta loliasau.	Béta tyintyin.
Béta bwehe.	Béta kolvaro.	Béta taluwo.
5 Béta bwise.	Betá-mnang.	Béta titye.
Béta betáíye.	Betá myir.	50 Bet(a') úbwe.
Betá dyu.	Béta meriul.	Bet(a') úbweteranu.
Betá fáne.	30 Béta mir.	Béta wonwon.
Béta for.	Béta misisair.	Béta worara.
10 Béta fira.	Béta man.	Béta wahin.
Béta fanhor.	Béta meraul.	55 Béta wobólva.
Beta ngāfon.	Bet(a') óregal.	Béta woltóbo.
Betá hivil.	35 Betá nteiya.	Béta womririr.
Betá kēbir.	Beta robōrēri.	Béta wārūkon.
15 Betá karo.	Béta riring.	Béta wa.
Béta kiki.	Béta sum.	60 Béta wómlālau.
Betá kēbir talonru.	Béta sibwhel.	Béta wómsu.
Betá kēbir tebanwikye.	40 Béta siluam.	Béta wilahi.
Béta larur.	Beta sibōbōr.	Béta yemyir.
20 Béta liding.	Béta satye.	Béta yal.
Béta lolo.	Béta sum kon.	65 Béta yemir.
Béta lorawawa.	Betá tye.	

In the above lists the vowels have the continental sound, but the consonants are assimilated to English pronunciation.—C. M.



NOTES ON T. TARAKAWA'S PAPER.

“THE COMING OF TE ARAWA AND TAINUI CANOES.”

BY HARE HONGI.

[As the translator of Tarakawa's paper, I feel greatly indebted to Hare Hongi for his criticism of the translation, and for the additional light he throws on points which were to me obscure. The information he now supplies is of considerable value, and of a nature which none but those who had been initiated into the sacred lore of the Maori of old could supply. Such knowledge was sacred in its character, and to a great extent is so to the present day.—S. PERCY SMITH.]

TE WAHA O TE PARATA.

Page 238, Note 3. It has been customary to treat of this in a very restricted sense,* viz. : in its relation solely to the voyage of the *Arawa* and the experience of that particular party of voyagers. I should like to claim for it a far wider application, and as time passes on and information is accumulated its true meaning will no doubt be established. From what I gathered from the old people it is a fixed point in the ocean. It can scarcely be denied that, traditionally, it is well known to the descendants of the voyagers, who arrived here in some dozen or more of the best known canoes. It may also be urged that there must of necessity be two distinct voyages to treat of. First, the great voyage from their original home to the Islands of the Pacific; and next the voyage from those several Islands to Aotearōa, here. For some years a conviction has rested upon my mind that between these two voyages tradition has become partly mixed—at any rate I have been taught to regard Te Waha o Te Parata as a huge whirlpool, similar to the mythical maelstrom off the Coast of Norway, and a thing to be dreaded and avoided as the fabled Charybdis of Sicily, or the Scylla of Italy, which proved fatal to part of the fleet of Ulysses.

That it was so well known to our daring navigators is interesting; how much more so would it be could we fix upon the particular whirlpool which they have designated Te Waha o Te Parata. Was it a whirlpool which had its existence in the Pacific? or rather was it one

* Mr. Colenso is perhaps the only one who has given to the world any full account of Te Waha o Te Parata in his paper on “Ancient tide lore.” Published by R. C. Harding, Napier, 1889.

in some other ocean which they crossed in the voyage from their original home?*

Hau.

Page 286, Note 5. At the foot of page 228 the structure of the sentence is incorrect, and must be regarded as a modernised version, for a *Tohunga* of Ngatoro-i-rangi's standing would not make use of the words "*Maui ko taku Hau.*" The next sentence is more correct. "*E kore taku Hau e riro i to karakia.*" The word *Hau* signifies prestige, fame, renown; one renowned for skill or wisdom; bravery in war, or both. *O rongo mai, Hau ana ki tawhiti* ("The recital of your great deeds has established your fame far and wide"). I would translate the sentence *E kore taku Hau e riro i to karakia* (My fame is not to be crushed, eclipsed, or discomfited, by means of your paltry (?) karakia). Although if the word fame is substituted for spirit the translation would do equally as well, but the word *Hau* must not for a moment be confounded with spirit, the nearest equivalent in Maori being the word *Mana*. There is a famous *toki*, or axe, traditionally known as *Hau-Hau-Tu*. *Ko te Toki tena i kotikotia ai nga uaua o Te Rangi-nui-e-tu-nei, ka wehe atu raua ko Papa; e pipiri ana hoki raua i mua* (That was the axe by which the sinews of the great Heavens above were severed, and the Heavens separated from Papa—the earth—they adhered closely formerly).

HOAENA.

Page 224, 8th line from top. *Katahi ka hoaina e ia ki te kupu karakia*. I want to draw your attention here to the word *hoaina*—it is of very peculiar significance, and as the practice to which it refers has long since ceased it will shortly become obsolete. In your translation, page 287, and your note 1 same page, you have failed to give to it its true value.

The word *hoaina* is indicative of an act which would only be successfully performed by a *Tohunga*, whose skill was of the very highest and purest order. It shows mind triumphant over matter. Can you picture the *Tohunga* standing with a piece of the very hardest stone in one hand and a slender *otaota*, or wand, in the other; with bent head he recites his *karakia*, and as he ends it he gives the stone the merest tap with the *otaota*, and the efficacy of the *karakia* is at once manifested by the stone dividing and falling asunder in two pieces.

Some of the miracles set out in both Testaments, including that of the blasting of the fig tree, are described by the impious as mere fables, but *Mate mai te rakau, pumaoa roto; mate mai te kowhatu hoaina ka pakaru*. With the *Tohunga* knowledge and belief was power. A tree was smitten and it instantly withered while a stone was riven asunder without the application of a powerful physical shock.

Returning to page 224, lines 7 and 8 should read *Katahi ka hoaina e ia taua kowhatu kiripaka, ka taka ke, na, wiri ana te haerenga ki raro ki te whenua*.

TE MATAU A MAUI.

Page 287, Note 2. There are no remains of Maui's Fishhook. A glance at the map of the North Island shews the hook—a *pawa* one—

* One of our members is of opinion that the original Waha-e-te-Parata is situated at the Straits of Oman in the Persian Gulf. We should be very glad if he would give his reasons fully for this opinion.—EDITORS.

entire. It extends from the Makia Peninsula to Cape Kidnappers, where it terminates, and the line of the hook is shown by the coast line. Mami's Fishhook is quite perfect.*

MANA.

Page 226. Referring to the death of Tama-te-Kapua, the words *Kei raru koe i taku mana*, are bad in form. Neither Te Morenga, Ngakuku, or Pāpāhia—acknowledged *Tohungas*—ever gave me to understand that a dead person possessed any such thing as *Mana*, although I frequently attended with them the decease of eminent chiefs of our people. They taught me that if anything wrong occurred in the setting out, or burial of an important personage, it was a matter for the gods themselves to deal with, whose peculiar business it was to watch over the *tupapaku* (or dead body) and note exactly what was being done. If the *Tohunga* assisted by Tama-te-Kapua himself had instructed his son Tuhoro in their sacred teachings, and if he was worthy, the moment the breath left Tama-te-Kapua's body, whatever *Mana* he had possessed would rest upon this son, and for any subsequent mistakes his chastisement would be inflicted entirely by the gods, who were very zealous that their forms and ceremonies should be scrupulously observed and performed. Therefore, I repeat that the words *kei raru koe i taku mana* (after death) are not to be accepted as the utterance of a great man, for his dead body would not possess a particle of *mana*. It was, of course, highly *tapu*, and any infringement upon its sanctity would be punished by the gods; this both Tama-te-Kapua and Tuhoro would very well know.

I feel much concerned about these things, for if it is allowed to go forth that such utterances are *tika*, that a man has *Mana* after his death and that a man has *Mana ki te whenua*, which has been wrongly said of late, then it is a corruption and perversion of the word more serious in its effect than the jangle of a discordant musical note, which is bad enough.

KURA, WHATU-KURA.

Page 222. I have nothing to add to my former notes on the *Kura-tawhiti*,† therefore I shall pass right on to Notes 8 and 4, page 234. The wisdom of the Maori together with the various modes, ceremonies and forms of *Karakia*, were taught and established in their ancient home, and in remembrance of both, when coming away the wise men—*Tohungas*—selected specimens of some precious stones of a ruddy colour and of very hard and imperishable nature, which they, with much ceremony, dedicated to the service of the gods and brought away with them in their wanderings from Island to Island. These were called *Whatu Kura*. When it is borne in mind that these represented their ancient home and most valued teachings, it is scarcely necessary to point out that the farther away they journeyed from the homes of their forefathers, the more highly they prized and indeed revered the associations which surrounded their beloved *Whatu-Kura*. It was thought that the best means they could put these to, would be as mediums for communication with the gods.

* True, but the remains of the *mata*, or point of the hook, are to be seen at Cape Kidnappers in the scattered rocks and reefs; it is that which is referred to in the translation of Tarakawa's paper.—S. P. S.

† See "Journal of the Polynesian Society," Vol. II., page 123.

For weal or woe, as Tarakawa has broken the ice in this matter, in response to your wish I will shed a little light thereupon. We will suppose that a canoe touches at some Island and it is decided that the party remain there. The *Tohunga's* first care is the welfare of his people or party, and his first act is to establish a link which at once (notwithstanding time or distance) binds them to the home and teachings of their forefathers. This he does by means of the *Whatu-Kura*. The *Whatu-Kura* are small, seeing that one an inch in diameter would be considered large. The *Tohunga* first procures a new or local stone of no special density, and as to size the one which I saw was about five inches in diameter. He bores a hole through it and fashions it perfectly hollow, smooths it outside, *whakairo*, or carves, some old design upon it, and it is ready for use—this is called a *Nohoanga Whatu-Kura*, the receptacle for the *Whatu-Kura*, and as it belongs to the new country it further represents a union of the new and the old. While the *Tohunga* has been preparing this he has probably given instructions for the fashioning of a stone or wooden pillar, *Pou Whakapakoko*, which is usually large and suitably set out in various designs and figures. When all is ready a spot is chosen and the *karakia*, or invocations, are begun while a hole is being opened for the reception of these things, the people meanwhile strictly fasting,—the men never approaching the women—and all of the *Tohungas* in that vicinity being assembled to take part in the great ceremony appertaining to this covenant, for there is their Holy of Holies, where they renew their vows to be true to the teachings of the gods of their forefathers for ever. At a given point the pillar is set upright in the earth, one or more of the *Whatu-Kura* are placed in the *Nohoanga Whatu-Kura*, and carefully deposited at the base of the pillar; the whole is then covered in and the ceremonies end. Not an individual, whether friend or foe to our party, would dare to desecrate that sacred spot, for it is all in all to each one—none but the great high priest ever after approaches it, and he does so only for the purpose of holding communion with the gods, and asking their co-operation on behalf of his people. He is now recognised as the *Ahurewa*, *Amo-Kapua*, or *Pouwhenua* of his people—there can be none greater than he. Kei a ia tonu te tangata me te whenua, kei a ia anake te ritenga o nga mea katoa nga mea whai tikanga nei ia, e kore ana ringaringa e whawha ki te kai, ki te wai ranei, e rangi he tangata ke ano hei whangai i a ia. He is supreme over all men, as well as over the land, with him rests the guidance in all matters of importance. His hands may not touch food or drink, but some one else must feed him.

Page 251. Te Pae o Kahukura is well known; it refers to Kahukura's throne. Kai-tangata came to grief on a *Pae* which his wife had set up.

You are quite right about the *Mauri*, it is the "seat of life" a living and breathing soul, in a wider sense such as the *Whatu-Kura*, it of course represents the river of life, *Te ora o te tangata, me te whenua*.





A SONG OF ANIWA.

(New Hebrides.)

BY MAROI SORÉ.

(Written by Natshia. Notes and Translation by Rev. W. Gray,
of Weasisi, Tanna, New Hebrides.)

CHORUS AND MUSIC.

(1)

Niotean¹ ta fanua. (A²)vau noko³-fano
Tiavagerapu ana, ni-viri avau
Ia⁴takoi, nimei-fasao mou-pakia-
Mai⁵ ia⁶vau, mou-furusia (a)vau iangoro.

— I was going
Aimlessly only, scared was I
At thee, come to talk, and you slap
on me, and turn round for me the song.

* a e are supplied to make sufficient notes.

(2)

Niou-tukua-mai⁵ kaijarua⁷
Feitamana⁶ manoko-keria fasao
Ta fanua ⁹Niwa ta-fura mango
Iai, niko-pena mounu iai.

Tell me what belongs to you both,
Son-and-father, and dig up the story of
The land of Aniwa (about) the going of the shark
There, (and how) is prepared the bait for him.

(3)

Niou-tukua-mai meraku¹⁰-oria
 Ipekua ta nero¹⁰-rako ra i Niwa.
 Tasi¹¹ anopongi raku-oviana¹² ta no-
 Fafa,¹³ ke¹⁴-noro akoi keu¹⁴-rangona.
 Tell me to pay back
 With what the leaving that (the shark) on Aniwa.
 One of these days will pay back thee his
 Word: Sit down thou and hear.

(4)

Furafura¹⁵ acowa ta forounga,
 Manoko-fakutina, sa-masika,
 Mou-tukeifo tara, ni-senga¹⁶
 Acowa ia uta.
 Hasten ye (in) the sailing,
 And arrange the cargo, and stand
 And lower the sail, like to see not
 Ye the cargo.¹⁷

(5)

Tucuake ta vaka noko-tere maroto²¹
 Cj²² teriari eko²³-sore su, ma
 Nokoi-tala iacowa.
 Kauleinginia²⁴ Tamkiamu.²⁵
 Let off the canoe while she runs and weathers
 To the other side (of the point) which (the sea) is big very
 Would be beating on you.
 The evil work of the Aneityumese!

(6)

(A²⁶) koi noko-noro ro-pena nea tagata
 Ita-tukuaji erakoi, akoi
 Noko-noro noko-citia ruomata,²⁷
 (A) korua ia fafa o ika.²⁸
 Thou while sitting, will do a thing a person
 For the saying of death against thee, thou
 While sitting may look (with) your own two eyes,
 Ye both, at the mouth of the fish.

(7)

Mero-marino ro-tu-mai Saparapu,²⁹
 Mero-faji³⁰ Butokerua.³¹
 Ramo³² Napapo,³³ ro-takaoe(a) ta vaka
 Saro³⁴ avake wai Iteana.
 And will be calm when blows down upon the West winds,
 And breaks (on) Butokerua.
 Expressly made for Napapo, will sail out of sight the canoe,
 (And) will be beached will it net³⁵ at Iteana.³⁶

(8)

Ko³⁷-fijake ro-lomaoe
 Iasoa³⁸ noko-ikeria tamrai³⁹
 Iai, se-riake(a) ta gutu⁴⁰
 Wai Isukiamu⁴¹ nimec-naulacia Napapo.
 (The sea) will rise to flood
 Iasoa, while digging up the village
 There, will wash over the cliff
 At Isukiamu, (he) did come to pay Napapo.

GENERAL NOTES.

1. This song was written out unaided by Natahia, a native of Aniwa, when a teacher with me on Tanna about the end of 1888 or beginning of 1889. The music was taken down by me as he repeatedly sang the chorus. The verses were made by Natahia, but only the 4th will fit the music. The last verse is very defective in metre. Natives have no difficulty in a matter of this kind. If the measure is too short they leave out the notes not required, if too long they as easily supply notes. The seven letters in the chorus are about as many as one can sing without drawing breath, hence there is a rest for this purpose here.

2. Nearly all the Pronominal Verbal Preformatives are corrupted by Futunese forms; *nimei*, *ou*, *eraku*, *ke*, *keu*, *ero*, are forms that do not occur in Aniwan speech now. This indicates that the song is either an old one, composed before the language diverged so much as at present, or that the song is by a Futuna man who used his own Preformatives with the Aniwan words. I have no hesitation in adopting the latter alternative. We have in all other cases found that songs do not survive the personal knowledge and interest in the individuals celebrated therein. A native, we know, readily uses the Preformatives of his own dialect with the stem root words of another dialect. I have found these corruptions and foreign words in all native songs I have examined.

3. I confess that I cannot well make out the drift of this song. Natahia wrote over it, "Nontafite ta ngoro Iniwa," the beginning of the song on Aniwa. One person seems to speak from verse 1 to the middle of verse 3; then I take it the hero of the song—the man and his son—verse 2, speaks. Verses 4 and 5 describe the storm he was in. Verse 6 is the reception he got on Aniwa, perhaps when the shark was let go there. Verse 7 describes the voyage back to Futuna. Verse 8 is obscure. What was Napapo paid for? If for sending the shark to Aniwa, was the gift a blessing or a curse?

4. Only obvious errors in spelling made by Natahia have been corrected here.

5. Note the number of Pronominal Verbal Preformatives used to give shades of meaning to the verb. These are sometimes doubled. They are—

Single.

ko
ke
no
ni
ro
sa
se

Double and Triple.

ero
eraku
keu
ou
noko
raku
nimei
niou
niko
nero
saro

SPECIAL NOTES.

1. An expression at the beginning of a song and cannot be translated. Cf. our "Sing a song a sixpence" and others.

2. Not written by Natahia, but is the usual form.

3. The Preformatives are separated by - from main word.

4. *I* before *a* is nearly equal to *y* in *you*.

5. A directive particle used after a verb for the first person.

6. Usual form is *iatauvau*.

7.

8. A term used for father and son.

9. The name of this Island is often pronounced and written by the natives without the first *a*.

10. *E* and *u* are probably corruptions from Futuna. The Aniwan form should be *marakoria*, and *ta nirorako*.

11. The man interrogated now speaks.

12. *Oviana* for *ovia ana*.

13. Shifted to a new line for the music. *Ta*, art., *no* his, *fafa* mouth, word.

14. Corruption for *ka* or *ko*.

15. The reduplication has the force of meaning, *be active*. This begins a description of a voyage.

16. A difficult phrase. It seems to mean that they would be afraid of the state of the cargo.
17. This is the only verse that will fit the music.
18. C=g in gate.
19. Art.=which.
21. Will fit either line.
22. A Futunese word. A term for all evil deeds is *kauleinginia*.
23. The Aniwan and Futunese name for Aneityum is Kiamu. They are here blamed for the rough sea.
24. Written by Natshia without the a.
25. Pronoun after the numeral.
26. The shark that would bite them. In verse 6 some one addresses the man and his son.
27. A west wind would be calm on the east side of Aniwa and bad for Napapo's place on Futuna.
28. Sea breaking.
29. Name of two rocks on Aniwa. The people know how the sea is by the place where the sea is breaking.
30. The translation is difficult, the meaning is, *expressly for*.
31. A person on Futuna.
32. The force of *saro*.
33. A landing on Futuna.
34. This is the usual form for ending a song, to say, "The sea rises," etc. Each place has its own peculiar phrase referring to some local object.
35. Napapo's village on Futuna.
36. = *ta amrat*.
37. Name of the top of the cliff.

VOCABULARY.

AVAU, I.
 Ana, only.
 Akoi, thou.
 Acowa (acaua), ye.
 Awake, pull up.
 Anopogi, days.
 Akorua, you two.

 CITIA, see; look.
 Ci, towards; at.

 ERAKOI, that against thee.
 E, = pro. which (verse 5).
 Eko, art. and preformative.

 FAJI, to break with a noise.
 Fijiake, rise.
 Fafa, mouth; word.
 Feitamana, son and father.
 Fasao, word; story.
 Fanua, land.
 Fura, run away.
 Forounga, row.
 Fakutina, arrange cargo.
 Furafura, be active.
 Fano, go.
 Furusia, turn round.

 GUTU, top of cliff.

 IATAKOI, at; for thee.
 Iavau, for me.
 Ia, at; with; by; in.
 Iai, there; for it.
 I, on; at.
 Iacowa, on you.

Ika, fish.
 Iteana, a Futuna passage.
 Iasoa, a Futuna village.
 Ikeria, dig up.
 Isukiamu, a place on Futuna.
 Ita, at the.
 Ipekua, how.

 Ko, pro. verb. preformative.
 Kauleinginia, evil conduct (Futunese).
 Kaijarua, what belongs to you two.
 Keria, dig up.
 Ke, keu, pro. verb. preformatives.

 LOMACE, to flood.

 M—, and.
 Mou, conj. and pro. verb. preformative.
 Mai, directive particle after verb for 1st pers.
 Manoko, conj. and pro. verb. prefor.
 Mango, shark.
 Mounu, bait.
 Meraku, conj. and pro. verb. prefor.
 Marike, rise and stand.
 Maroto, inside; between.
 Ma, and.
 Mero, conj. and pro. verb. prefor.
 Mata, eye.

 NIMKI, pro. verb. prefor.
 Naulacia, buy.
 Noko, pro. verb. prefor.
 Napapo, Futuna prop. name.
 Nofu, sit down; dwell.
 Nea, thing.

Niou, pro. verb. prefor.

Niwa, Aniwa.

Niko, pro. verb. prefor.

Nero, pro. verb. prefor.

Nopongi, day.

No, pro. his.

Ni, pro. verb. prefor.

Niotean, see Note 1.

Ngoro, song.

OBIA, to reward; pay back.

O, of; belonging to.

PAKIA, slap.

Pena, prepare.

RUOMATA, two-thy-eye.

Ro, pro. verb. prefor.

Rutokerua, name of two rocks.

Ramo, see Note 31.

Rlake (a), wash over.

Ra, pro., that.

Raku, pro. verb. prefor.

Rangona, hear.

SA, pro. verb. prefor.

Senga, be ashamed of; afraid of.

Sore, great.

Su, very.

Saparapu, west wind.

Saro, pro. verb. prefor.

Se, pro. verb. prefor.

Tu, stand.

Tukae(a), sail out of sight.

Ta, art. sing.

Tamrai, village (see note 36).

Tucnake, pull to one side.

Tere, run.

Teriari, beyond.

Tais, beat more than one.

Tam-Kiamu, people of Aneityum.

Tagata, man; person.

Tukuaji, say to beat one.

Tukua, tell; speak; say.

Tasi, one.

Tukeifo, lower.

Tara, sail.

Tiavagerapu, aimless.

UTA, baggage; belongings; cargo.

Vini, scare.

Vaka, canoe.

WAI, at; place of.





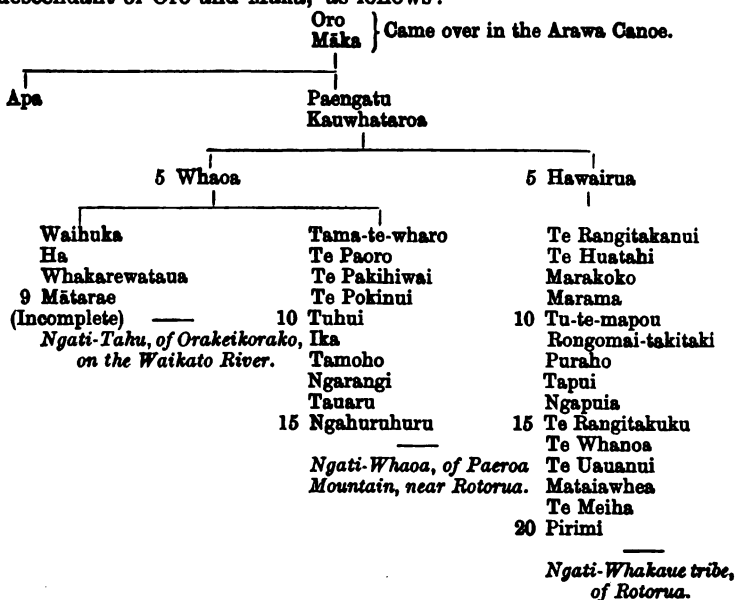
MAORI MIGRATIONS, No. II.

By W. E. GUDGEON.

IN my former paper on this subject, I endeavoured to show, not only the individuals who composed the crews of the several canoes which brought the Maoris from Hawaiki to New Zealand, but also the living descendants of those ancestors.

Since writing that paper, I have, however, been fortunate in collecting further information that enables me to add to, and in some cases, correct statements previously made. For instance in the paper already referred to I gave a list of names of those who were said to have landed in New Zealand from the Arawa canoe, as also the descendants of some of them—leaving the following to be still accounted for; viz., Whaoa, Taikehu, Ika, Marupunganui, Hatupatu, Kuraroa, Taininihi and Tutauaroa.

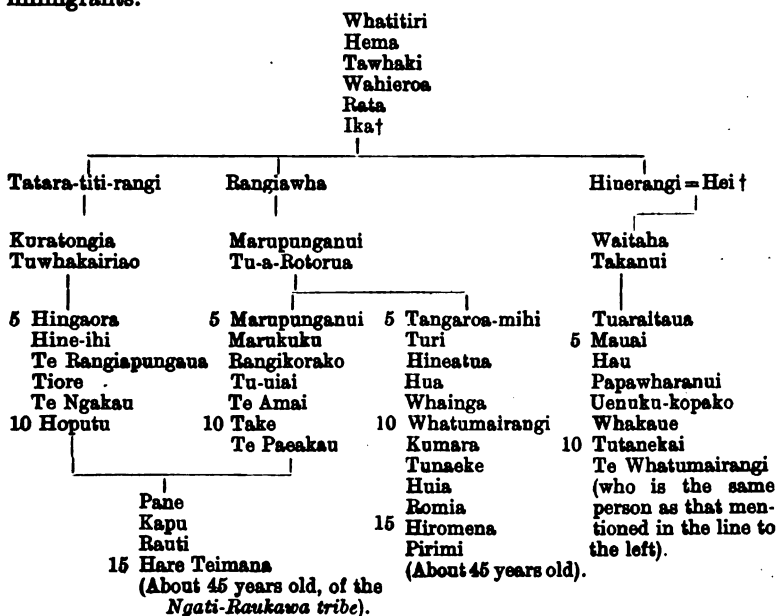
I now find that Whaoa who is usually spoken of as one of the Arawa crew, has no right to that place of honor, but was in fact a descendant of Oro and Māka, as follows:—



With reference to Taikehu, it is the opinion of the Arawa people that this man is identical with the warrior priest Ngatoro-i-rangi,

who was also known under the name of Te Kahu-o-te-rangi, and if this is the case, then the names of both Whaoa and Taikahu may be struck out of the list of those who came in the Arawa canoe.*

In my former paper I gave a very imperfect genealogy from Ika, which might perhaps have been left out with advantage. I am now however in a position to give a genealogy which is interesting for two reasons: firstly, because it shows that ancestor to have come from a different stock to that of the Tuamataua, or Te Heketanga-rangi portion of the Arawa crew; and secondly, because it appears to settle the question as to whether Marupunganui was, or was not, one of the immigrants.



The question of the descendants of Hatupatu can also be settled so far as his daughter Tuparewhaitaita is concerned, for that woman married Tawhaki, grandson of Tama-te-kapua, and was the mother of Uenuku, whose son was Rangitihī, the great ancestor of all the Arawa tribes.

So far, I have left only three of my original list of the Arawa immigrants unaccounted for, but I must now add a number of names sent to me by Hamuera Pango shortly before his death. They are as follows:—

- | | | |
|----------|---------------------|-------------|
| 1 Taunga | 5 Ruarangi | 9 Penu |
| 2 Uruika | 6 Rongopurua | 10 Paeko |
| 3 Uea | 7 Te Kuri-niho-popo | 11 Hopo |
| 4 Pon | 8 Tarawhata | 12 Kawatutu |

To this list I must also add the name of Mapara, a brother of Tama-te-kapua. Of many of these men nothing appears to be known

* We would call attention to mention of Taikahu in Sir George Grey's Arawa tradition, (Polynesian Mythology, p. 90, New Edition). It is possible that Taikahu is confounded with the Taikahu of the Tainui canoe, since the Tainui man is said to have named the shoal Te-ranga-a-taikahu in Katikati harbour. See *Shortland's Traditions and Superstitions of the New Zealanders*, p. 7.—EDDINGS

† Came over in the Arawa Canoe.

beyond the mere tradition of their names, though it is possible that their descendants may be traced among tribes other than those known under the general name of the Arawa. I suggest this as possible, inasmuch as we now know that the ancient Uri-o-pou and Huarere tribes were from the Arawa migration, and it is quite likely that the Wai-o-hua* and Ngaiwi may in part have had the same origin.

Taunga and Mapara belong to the Tuamatua family of the Arawa canoe, of whom I submit a genealogy, and Mapara was the ancestor of Poutukeka, progenitor of the Uri-o-pou tribe, who of old occupied the western shores of the Hauraki Gulf, and were driven thence some six generations ago by the warrior Korohura (who was himself descended from Mapara), and were forced to take refuge among the lower Waikato tribes, their chief *Kainga*, or residence, being at Maketu, near Papakura, twenty-five miles south of Auckland. The following is the genealogy of the Tuamatua, or Te Heketanga-rangi family:—

				Houmai-i-rangi	
				Muturangi	
				Tumamao	
				Mawake	
				Uruika	
				Rangitapu	
				Taonga	
				Tuamatua	
Rakauri	Tia†	Hei†	Oro†	Taunga†	Houmai-i-tawhiti
Ngatoro-i-rangi†	(who was			Hei†	Mapara†
	high priest of the			Rongomatan	Whakatere
	Arawa canoe)			Te Kakau	Hine-wairangi
				Hotu	Hine-mapuhia
				5 Purua	5 Te Ikaraeroa
				Pohu	Kuranoke
				Te Kapokai	Poutukeka
				Parekotuku	Whaturoto
				Tu-tetawha	Hua
				10 Makino	10 Hua-o-kaiwaka
				Pukukaitana	Whaora-ki-te-rangi
				Te Ra	Toiawaka
				Tokoaitua	Kaiwhakapae
				Taingarua	Te Whiringa
				15 Te Ariki	15 Tokohia
				Takanewa	Te Mahia
				Te Mapu	Te Haupa
					Te Rauroha
				Ngati-Maru tribe	Wi-te-oka
				of the Thames.	20 Tukua te Rauroha

Ngati-Paoa tribe of the Thames.

There are Maoris who deny that Hua was a child of Whaturoto, and who contend that the latter married Hua-o-kaiwaka, and it seems to me that such was the case, for the line of descent from Tama-te-Kapua to middle aged men of the present day seldom exceeds eighteen generations and that of Mapara should not be longer.

I submit also a genealogy of the ancestor Tura, whose descendants are known as Ngati-Tura, and who have for generations lived among

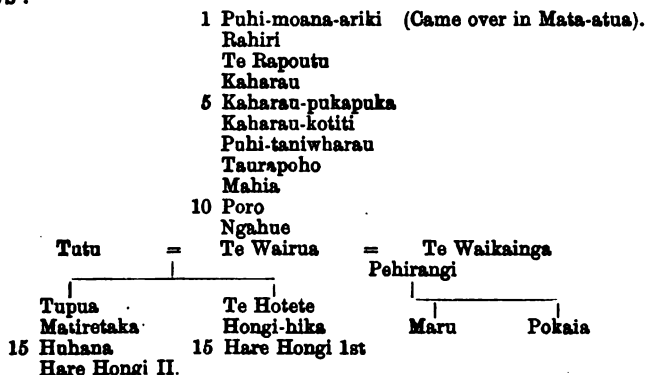
* It will be shown in a paper to be published in the next number of the *Journal* that the Wai-o-hua tribe were in existence when the Mata-atua canoe arrived.—EDITORS.

† Came over in the Arawa canoe.

the Arawa in a state of painful dependence. According to Arawa tradition Tura had no canoe, but floated hither on a lump of pumice stone aided of course by a powerful *Karakia*. This tradition probably means no more than this—that Tura came to New Zealand before the Arawa, and the name of his canoe not having been handed down by tradition, the imaginative Arawa have ascribed to him the miraculous powers usual in such cases. In any case it seems possible that the Tura in question is the man so celebrated among the Polynesians as one of their ancient sea kings, and who was contemporary with the equally famous Paoa, Whiro, and Kupe. It may, I think, also be assumed that this Tura is not identical with the South Island ancestor of that name, who was the father of that Ira from whom the Wellington Ngati-Ira claim descent, inasmuch as not more than sixteen generations have passed since the time of that Tura. Moreover it is noticeable, that in the genealogy of the man in question, several of his descendants have the prefix of

Rakei, or Rakai, to their names, and this so far as my experience goes, is distinctive of the descendants of Toi-Kairakau. The name is used, or rather was anciently used, to denote a female head dress among the ancestors of the Ngati-Porou and other East Coast tribes, and denotes descent from Maui-Potiki. In much the same way the prefix Pare shows descent from the Ngaiwi group of tribes, and Hine, a pure Polynesian descent.

To those who came in Mata-atua canoe I must add the name of Puhi-moana-ariki, whom the Ngati-awa of Whakatane claim to have come in that canoe with Toroa, Muriwai, Te Moungaroa,* and many other well known ancestors. Puhi, it is said, lived in the historical Pa, Kapu-o-te-Bangi, at Whakatane, once the stronghold of Toi-Kairakau, and while there indulged in some rough bandinage with Toroa, whose replies raised certain apprehensions in Puhi's mind as to his safety in the immediate future. To set these doubts at rest, Puhi and his followers took the Mata-atua canoe, and migrated northwards, eventually settling in the Bay of Islands. The genealogy is as follows :—



* The Ngati-awa admit the truth of Te Kahui's statement that Te Moungaroa came in Mata-atua. See *Journal*, Vol. II., p. 186. (Further reference to this will be found in the next No. of the *Journal*.—*Editors*),

At page 229 of the first volume of the *Journal of the Polynesian Society* I have mentioned Turi, his brother Kewa, and the three sons of the first-named, as the only person known to the Maoris as the crew of the Aotea. I am now in a position to give a further list of those who migrated hither in that canoe, and am indebted to S. Percy Smith, Esq., for the information.*

1 Tuao	6 Takou	11 Hine-waitai f.
2 Haupipi	7 Tamatera	12 Taneroroa f.
3 Tapou	8 Tama-ki-te-ra	15 Kuramahunga f.
4 Houtaipou	9 Tuanui-o-te-ra	14 Taneneroro f.
5 Rangipoutaka	10 Rongorongo f.	

The Ngati-Hako tribes of the Upper Piako also claim descent from the crew of Aotea through Rongomatane, whom they assert came in that migration and became one of the many ancestors of that interesting tribe.

To the crew of Kurahoupo, who it seems came hither in the Mata-atua canoe, may be added the names of Te Moungaroa, Turu, Akura-matapu, and Tukapua.

* The information was procured from the Patea people by the Rev. T. G. Hammond.—EDDINGS.





NOTES AND QUERIES.

49. In reference to the use of the Maori word *Kura*, for "knowledge," mentioned at page 191, Vol. II. of this Journal; I may mention that *ērūrūn* in the Kwamera dialect of Tanna, New Hebrides, is "to know"—the same as *akrūn* in my district. I think *ērūrūn* is "to know," without being taught.—W. GRAY, WEASILI, TANNA, NEW HEBRIDES.

50. Mr. F. W. Christian forwards to the Society a photograph of some ancient Samoan Combs, of beautiful workmanship; these combs were highly valued and handed down as heirlooms. We hope to reproduce pictures of them later on. Mr. Christian remarks:—"The design of these combs recalls the emblems of Cybele and Ashtaroth worship, the turret and horned, or crescent moon, one of those surprising witnesses which show unmistakable traces of Semitic or Cushite influence brought by the Polynesians from their ancient home in Asia."

51. We have received from the Rev. D. Macdonald of Efate, New Hebrides, a copy of his "The Asiatic origin of the Oceanic Languages; Etymological Dictionary of the Language of Efate, New Hebrides," published by Melville, Mullen and Slade, 262, and 264, Collins Street, Melbourne, 1894. The work contains 212 pages of very interesting matter. We propose to refer to it at greater length at a future time.—EDWARDS.

52. Some time ago I saw in a newspaper that a mound had been opened in the South Island and found to contain a lot of charred bones, presumably human. The writer of the paragraph goes on to say that should the bones prove to be human, it would seem to show that the Maori of old practised cremation. I may say that there need be no question about it, I know of at least two occasions where it has been practised near Whanganui in quite recent times—in fact one of my Survey lines on the Rakautaua Block ran close to the spot where a woman was cremated.—R. E. M. CAMPBELL.

53. The following is the best illustration I have met with, showing the difficulty of giving the true meaning of Maori place names, unless one becomes acquainted with the circumstances of the naming of the spot. There is a small tongue of land, or clear spur, called Te Matau, which extends into the bush between the Autaha Swamp and the Waikawa River, near the present village of Manukau, on the Manawatu Railway line. This spur, which has been long occupied by Ngati-raukawa, is the exact shape of a Maori *matau*, or fish hook, and therefore the meaning of the name seemed clear. However, Rangataua, an old man of the Ngati-wehiwehi *hapu*, gave me some years ago the real meaning or origin of the name as follows:—

"Many years ago, when I was but a young man, we were living at the place now called Te Matau. One day when I and others were away at Huritini at the sea beach, fishing, there came a war party of the Ngati-kahungunu over the Tararua Range by the old war trail which we call Kaihinu. This party killed many of our people and took two women prisoners. Some of the survivors fled to the Pakakutu pa at Otaki and some to the Ngati-tukorehu tribe at Ohau. Then a party started in search of our enemies who were overtaken on Te Hanawera Range where they had halted and killed one of our women, whose heart they cut out. Here the Ngati-kahungunu were defeated by our people and three of their chiefs, Te Matau, Ngawaka and Te Kiakia, were killed by us. This was how that place received the name of Te Matau, on account of that chief being killed by us."

Wi Hape, a Ngati-awa migrant states:—"Ngauranga, near Wellington, was so named by the Ngati-ira on account of its being a favourable landing place for canoes—*Nga uranga o nga waka ki uta—koia Ngauranga*." The landing place of the canoes, hence Nga-uranga. ELSDON BEST.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 1. — MARCH, 1894. — Vol. III.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington, January 27th, 1894.

Letters were read from—1, Rev. J. Lymburn and G. M. Thompson resigning membership; 2, E. Jackson, forwarding a copy of Mr. J. McGregor's work on *Maori Songs*; 3, F. Shortland, with thanks for the appointment of his father Dr. E. Shortland, as Honorary Member; 4, Dr. Codrington, with thanks for appointment as Honorary Member; 5, Royal Society of New South Wales, *re* exchanges.

The following new members were elected: 184, E. Bamford, Auckland, N.Z.; 185, W. Nicholls, Paeroa, Auckland, N.Z.; 186, T. W. Kirk, F.L.S., F.R.M.S., Wellington, N.Z.; 187, Rev. T. W. Watt-Legatt, Malekula, New Hebrides; 189, J. Baillie, Wellington, N.Z.; 189, W. M. Clark, Wellington, N.Z.; 190, J. Edge Partington, Eltham, England; 191, A. Wilson, Whangarei, N.Z.

Papers received:—*Dictionary of the Paumotu Language, Part I*, Ed. Tregear; *Names of Varieties of Bread Fruits*, New Hebrides, Rev. C. Murray, M.A., *Te Haerenga mai o Mata-atua*, T. Tarakawa; *Te Ngarara-hua-rau* (another version) *Te Aro*; *A Song of Aniwa*, New Hebrides, Rev. W. Gray.

Books received:—129, *Geographical Journal*, Vol. II., No. 4; 130, *Bulletin de la Société de Géographie*, Paris; 131, *Na Mata*, November, 1893; 132 to 139, eight Nos. *Transactions of the Literary and Historical Society of Quebec*; 140, *Comptes Rendus*, Société de Géographie de Paris, No. 14; 141, *Bulletin*, do., do.; 143, *Geographical Journal*, Vol. II. No. 5; 144, *Revue Mensuelle de l'école d'anthropologie*, de Paris; 145, *Na Mata*, December 1893; 146, *Calendar*, University of Tokio; 147, *Journal*, Royal Society of New South Wales, Vol. XXVI.; 148, *Journal of the Royal Colonial Institute*, Vol. XXV., Part 1; 149, *Geographical Journal*, Vol. II. No. 6; 150, *Comptes Rendus*, Société de Géographie de Paris; 151, *American Antiquary*, Vol. XV., No. 6; 152, *Na Mata*, January, 1894; 154, *Comptes Rendus*, de la Société de Géographie de Paris; 155, *The Scriptures in the Rotumah language*, H. S. Leefe.

In accordance with Rule No. 5, a ballot took place to decide which members of the Council should retire, which resulted in Messrs. Habens and Davis retiring; and in accordance with the same rule, S. Percy Smith was balloted out as Secretary.

A meeting of the Council was held in Wellington on the 21st March, 1894.

Letters were read from—F. J. Moss *re* his *Rarotonga Concordance*; A. Marques *re* his paper in last *Journal*; Rev. D. Macdonald, of Efate, New Hebrides, forwarding copy of his Dictionary; from Messrs. N. J. Tone, Rev. R. B. Connis, F. E. Nairn, and J. T. Meeson *re* membership, and from Prof. Andrews resigning his membership.

The following new members were elected:—192, F. E. Nairn, Nelson, N.Z.; 193, Hon. J. Carroll, Wellington, N.Z.; 194, Rev. R. Blundell Comins, Norfolk Island; 195, H. J. Lambert, Eketahuna, N.Z.; 196, J. T. Meeson, Fendalton, Canterbury, N.Z.

Papers received: *Maori Migrations*, W. E. Gudgeon; *Tangata Maori, Part II*, Haoni Nahe; *Story of an Escaped Slave*, R. E. M. Campbell; *Four Aniwan Songs*, Rev. W. Gray; *Paumotu Dictionary, Part II.*, E. Tregear; *The Taro*, Rev. T. G. Hammond; *Notes on T. Tarakawa's Paper*, Hare Hongi; *Hinepopo*, E. W. Pakauwera; *Note on the Anchor of Tokomaru*, J. Skinner; *Vilavilavairovo*, F. Arthur Jackson.

Books received:—156, *Bergens Museums Aarsbog*; 157, *Journal and Text, Buddhist Text Society, Calcutta*, Vol. I. part 3; 158, *Journal Royal Colonial Institute*, Vol. XXV., No. 2; 159, *Bimancesh-Hollandisch*, vocabulary from the Batavian Society of Arts; 160, *Notulen van de Algemeene*, Diel XXXI.; 161, *Tijdschrift voor Indische, Taal, land-en Voecken*, Diel XXXVIII.; 162, *Javaansche Raadsels in proza*, Diel XLVII.; 163, *The American Antiquary*, Vol. XV., No. 4, do. do. No. 5, do. do., Vol. XVI., No. 6; 166, *Comptes Rendus, Société de Géographie de Paris*, January, 1894; 167, do. do., December, 1893; 168, *Journal Royal Asiatic Society of Bengal*, Vol. LXII., Part 1; 169, *Journal Royal Colonial Institute*, Vol. XXV., Part 3; 170, *Revue Mensuelle d'école d'anthropologie de Paris*, January, 1894; 174, *Evolution in the Ornamental Arts of Savage Life*; 175, *Pagan-Christian overlap in the North*; 176, *The meaning of Ornament*; 177, *Polynesian Ornament, a Mythograph*, the four last from Dr. Colley, March; 178, *Dictionary of the Efate Language*, Rev. D. Macdonald.

Those members who have not paid their subscriptions for the year ending 31st December, 1894, are reminded that they are overdue.



THE JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

Published under the Authority of the Council, and Edited by the
Hon. Secretaries.

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(Authors are alone responsible for their respective statements.)

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DECEMBER, 1894.

Wellington, N.Z.:

PRINTED FOR THE SOCIETY BY WHITCOMBE & TOMBS LIMITED, LAMBTON QUAY.

PUBLISHED BY E. A. PETHERICK, 33, PATERNOSTER ROW, LONDON.

AGENT FOR AMERICA, REV. S. D. PEET, GOOD-HOPE, ILL.

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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY;" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

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The office of the Society is at present Box 188, Post Office, Wellington, New Zealand.

COMPARE

MANUMINU ...	Latitude.	<i>Manumanu</i> , an insect; <i>pata</i> , to kill.
MANUPATU ...	A scorpion.	Tahitian <i>maoae</i> , the N.E. trade wind.
MAOAKE ...	The east wind.	See <i>Maori</i> .
MAOHI ...	Indigenous.	Hawaiian <i>maoli</i> , indigenous; native.
MAORI ...	Indigenous; precise; exact; sure; safe; perfect.	Mangarevan <i>maori</i> , native.
MAORO-TAKAKE ...	Far off; distant.	<i>Mamao</i> , distant; <i>takake</i> , to separate.
MAOTA ...	A society; a party; in a crowd; a flock; a war-party.	
MAOTIRA ...	Except; excepting.	<i>Maori otira</i> , but; but indeed.
MAPUNAPUNA...	To boil; to simmer.	<i>Maori mapunapuna</i> , bubbling up; <i>puna</i> , a spring. Hawaiian <i>mapuna</i> , boiling up.
MAPE ...	A chestnut.	Tahitian <i>mape</i> , the chestnut.
MAPEMAPE ...	Vigilant.	<i>Maori napenape</i> , quick; speedy. Tahitian <i>napenape</i> , vigilant.
MARAE ...	A temple.	Mangaian <i>marae</i> , a sacred enclosure.
MARAGA ...	Easy to be handled; tractable.	Mangarevan <i>marae</i> , sacrifice.
MARAKERAKE ...	Afflicted; disconsolate.	Hawaiian <i>malana</i> , to be pulled up easily; loose, as a root. Tahitian <i>maraa</i> , manageable.
MARAKO ...	Brightness (of a flame). Lucid. To grub up.	<i>Maori marakerake</i> , bald; bare. Marquesan <i>maakeake</i> , a desert place.
Marakorako ...	Light (not dark). Light. Splendour.	Hawaiian <i>malaolao</i> , twilight. Tahitian <i>marao</i> , break of day.
MARAKOROA ...	Easily seen.	Mangarevan <i>rako</i> , to bleach.
MARAMARA ...	A portion; a fragment.	<i>Maori marikoriko</i> , to glimmer.
Haka-Maramara ...	To divide into fragments or portions.	See <i>marako</i> and <i>rod</i> .
MARAMARA-HURU-HURU	To curl one's hair.	<i>Kamara</i> , a piece, particle.
Maramarama ...	Remains; debris. Intelligent.	<i>Maori maramara</i> , a chip; a splinter.
MARAMARAREKO ...	A proverb.	Tongan <i>malamala</i> , chips of wood.
MARARA ...	A flying fish.	See <i>maramara</i> and <i>huruhuru</i> .
MARARI... ..	To grub up.	See <i>maramara</i> and <i>reko</i> .
MARAU ...	To say, to speak. Speech. To efface, to expunge.	<i>Maori marara</i> , the flying fish. Samoan <i>malolo</i> , <i>ibid</i> . Tahitian <i>marara</i> , <i>ibid</i> .
MARE ...	A cold (catarrh).	<i>Rauti</i> , to harangue; <i>parau</i> , to speak; <i>Maro</i> , to discuss. Tongan <i>malau</i> , noisy, uproarious; <i>balau</i> , a babbler. Tahitian <i>parau</i> , to speak.
MAREAREA ...	Yellowish.	<i>Maori mare</i> , a cough. Samoan <i>male</i> , a chief's cough, &c.
MAREI ...	To lace up. A tie. A snare. A trap.	Samoan <i>lega</i> , turmeric; the yolk of egg. Hawaiian <i>lena</i> , a yellow colouring matter.
Haka-Marei ...	To ensnare.	Tahitian <i>marei</i> , a snare.
MAREHERE ...	To pass on, as legend.	Hawaiian <i>malele</i> , to distribute, as food. Mangarevan <i>marere</i> , to fall, little by little.
MAREVA ...	Naked.	
MARIGI ...	To suppurate.	Samoan <i>maligi</i> , to pour out tears.
MARIHINI ...	A guest. A host, landlord.	<i>Maori maringi</i> , to be spilled.
MARIMO ...	To undulate; to wave.	Hawaiian <i>malihini</i> , a stranger; Marquesan <i>manihii</i> , a stranger; <i>Maori manuhiri</i> , a visitor.
MARINO ...	A calm sea.	<i>Marino</i> , a calm sea; <i>ripo</i> , to wave.
Haka-Marino ...	To calm; to allay.	<i>Maori marino</i> , calm. Hawaiian <i>malino</i> , calm.
Marinorino ...	Lustre. Glossy.	
MARIHI ...	To gallop; to run.	Samoan <i>malili</i> , to drop, as fruits.
Faka-MARIRO ...	Superstition.	
MARITE...	To sink; to fall.	Samoan <i>malo</i> , the government.
MARO ...	The head.	Tongan <i>malo</i> , a winner at games.
MARO ...	Sharp; hard; rough. Stubborn; perverse; an arguer; a reasoner. To discuss; to debate.	See <i>Marau</i> . <i>Maori maro</i> , hard, stubborn. Mangaian <i>maro</i> , dry, hard.

COMPARE

Marohaga	To dispute.		
MAROMA	A ravine.		
MAROREKO	To dispute.		
Haka-MARU	To shadow. To modify; to relieve; to ease. To temper; to allay. To soften; to grow milder.		See <i>maro</i> and <i>reko</i> . Maori <i>maru</i> , shaded, sheltered; <i>whaka-maru</i> , calm. Samoan <i>mala</i> , a shade, &c. See <i>meru</i> . Hawaiian <i>matuhi</i> , dull, drowsy; Tahitian <i>ruhi</i> , sleepy; Maori <i>ruhi</i> , weak, exhausted.
MARUHI	To recover one's senses.		
MATA	The air, the appearance of a person.		<i>Matakarakara</i> , haughty. Maori <i>mata</i> , the face; Mangarevan <i>mata</i> , personal appearance.
MATAGI	The air, atmosphere. A breeze. <i>Matagi viru</i> , a fair wind.		Maori <i>matangi</i> , the wind; Tongan <i>matagi</i> , the wind, &c.
MATAGI-TAVARE	A squall, a gust.		See <i>matagi</i> . Barotongan <i>tavare</i> , to deceive; Maori <i>taware</i> to dupe.
MATAHIAPO	The first-born.		Hawaiian <i>makahiaipo</i> , the first-born child; Tahitian <i>matahiapo</i> , the first-born child.
MATA-KARAKARA	Haughty.		See <i>mata</i> and <i>karakara</i> .
MATAKATAKA	Doleful.		
MATAKE	Unknown.		See <i>mata</i> and <i>ke</i> .
MATAKEINAGA	A district; a village.		See <i>Keinaga</i> .
MATAKI	Confusion; confused. Shame; shame-faced. To redden.		Maori <i>mataki</i> , to inspect; Hawaiian <i>makai</i> to look at closely, to spy out; Tongan <i>mataki</i> , a spy, a traitor.
Faka-Mataki	To make ashamed.		
Matakitaki	A visit; to visit. To frequent.		
MATAKIMATAKI-HAERE	To travel over; to survey.		See <i>mataki</i> and <i>haere</i> .
MATAKITE	To be on one's guard.		Maori <i>matakite</i> , one who predicts; Barotongan <i>matakite</i> , watchful. See <i>mata</i> and <i>kite</i> .
MATAKU	Anguish; a pang. To fear, to dread. Fright. To strike chill; cold.		Maori <i>mataku</i> , to fear; Samoan <i>mata'u</i> , to be afraid, &c.
Matakutaku	Formidable, redoubtable, dangerous. Umbrageous.		
Haka-Matakutaku	To dissuade. To frighten, to alarm.		
Faka-Matakutaku	To frighten.		
MATAKUTAKUKORE	Fearless.		See <i>mataku</i> and <i>kore</i> .
MATAMATA	Adolescent.		Samoan <i>matamata</i> , with large meshes (said of a net).
MATAMATAEA	Hilarity; to amuse.		
Faka-Matamataea	To amuse oneself.		
MATAMATAMATAEA	To cheer up.		
Haka-MATAMATAMATA	To amuse, to recreate.		
MATAPO	Blind.		Maori <i>matapo</i> , blind; Marquesan <i>matapo</i> , blind. See <i>mata</i> and <i>po</i> .
Haka-MATARATARA	To loosen; to slacken.		Maori <i>matara</i> , untied, untwisted; Samoan <i>matula</i> , to be untied.
MATARO	Customary; vulgar; common.		Tahitian <i>mataro</i> , to be used or accustomed to a thing.
MATAU	Customary; to use oneself to a thing.		Maori <i>matau</i> , to know, to understand; Mangarevan <i>matau</i> , skilled in.
Haka-Matau	To use; to accustom.		
MATAU	A fish-hook.		Maori <i>matau</i> , a fish-hook; Hawaiian <i>makau</i> , a fish-hook.
MATE	Dead; to die.		Maori <i>mate</i> , dead, death; Samoan <i>mate</i> , dead, &c., &c.
Haka-Mate	To put to death.		
MATIE	Couch-grass.		Tahitian <i>matie</i> , the name of a matted grass; Maori <i>matihetihe</i> , a sea-side plant resembling coarse wheat.
MATIRO	To lend; to give; to beg; to solicit. To fawn upon; adulation; to flatter.		Maori <i>matiro</i> , to beg for food; Hawaiian <i>makilo</i> , to beg.
MATIROHE	Not bearing fruit (said of the coconut palm).		See <i>matiro</i> , to give, and <i>he</i> , false.
MATOHATOA	Honest; loyal.		Tongan <i>matofa</i> , marked out, beaten as a path.
MATOU	We; us.		Maori <i>matou</i> , we; Marquesan <i>matou</i> , we.

COMPARE

Haka-MATUATUA ...	To be vain; conceited; proud; puffed up.	Maori <i>matuatua</i> , important, large; Hawaiian <i>matua</i> , a benefactor, to honour.
MATUPUTUPU ...	Sweet; agreeable; pleasant.	
MAU ...	Solid; stable.	Meamau , sure, safe; tamau , constant; Maori mau , fixed, lasting; Hawaiian mau , to endure, &c.
Haka-Māu ...	Thread. To join. To assure.	
Faka-Māu ...	To sustain.	
MAUKU ...	A rush (juncus).	Hawaiian mauu , green herbs, rushes, &c.; Samoan <i>ma'u'u</i> , grass, weeds, &c.
MAURAGA-KORE ...	Without foundation.	See <i>mau</i> and <i>kore</i> .
MAURAURA ...	A glimmer; to glimmer.	Maori <i>ura</i> , to glow, as dawn; Hawaiian <i>ula</i> , red, &c. See <i>kurakura</i> .
MAURI ...	The soul; the mind.	Maori mauri , the heart, life; Samoan <i>mauli</i> , the heart.
Haka-MAURUURU ...	Obliging; kind.	Mouru , emollient; Maori mauru , to abate; Tahitian maururu , pleasing.
MAUTENI ...	A gourd; a pumpkin.	
MAYAE ...	Split; cloven.	Samoan <i>mavae</i> , split, cleft; Tongan <i>mavae</i> , to separate. See <i>vaevae</i> .
Haka-MAVIKU ...	To burn oneself with a hot stone.	Viku , combustion.
ME ...	From, since, with.	Maori me , with; Marquesan me , with.
MEA ...	A thing; an object.	Maori mea , a thing; to do. Tongan mea , things in general.
MEA-KOIKOI ...	Easily.	See <i>mea</i> and <i>koikoi</i> .
MEAMAU ...	Sure; safe.	See <i>mea</i> and <i>mau</i> .
MEHARA ...	Idea; notion; humour; disposition; sense. To remember.	See <i>mahara</i> , reason; to reason.
Haka-Mehara ...	To call to memory. Imagination.	
MEHARAKORE ...	Casual; fortuitous.	See <i>mahara</i> and <i>kore</i> .
MEHETUE ...	To sneeze.	
MEIKA ...	A banana. <i>Turei meika</i> , a banana tree.	Hawaiian <i>maia</i> , the banana. Tahitian <i>meia</i> , the banana.
MEMU ...	Blunt, dull.	Hawaiian <i>meumeu</i> , to be blunt. Tahitian <i>memu</i> , blunt, as a tool.
MENEMENE ...	Round.	Komenemene , to roll. Hawaiian <i>menemene</i> , to curl up. Tahitian <i>mene</i> , round.
Haka-MENEME ...	(<i>Rakau haka-meneme</i>) timber rounded off.	See <i>menemene</i> .
Haka-MERE ...	To depreciate.	Tongan <i>mele</i> , a defect, a blemish; <i>faka-mele</i> , to injure. Samoan <i>mele</i> , to reject.
MERU ...	To soften; to grow tender.	Hawaiian <i>melu</i> , soft as fish long caught. Samoan <i>malu</i> , soft.
METUA-HOGAVAI ...	A father-in-law.	Tahitian <i>metua-hoovai</i> , a father-in-law. Maori <i>matua</i> , a parent; <i>hungawai</i> , a father-in-law. Rarotongan <i>metua</i> , a parent. See <i>hogavai</i> .
MIA-TAKAU ...	(<i>E mia takau</i>) twenty.	
MIGOMIGO ...	Wrinkled.	Maori <i>mingo</i> , curly. Marquesan <i>mikomiko</i> , a wrinkle. Mangarevan <i>migomigo</i> , wrinkled. See <i>haka-miomio</i> .
Faka-Migomigo ...	Leaven.	
MIHA ...	(<i>E miha</i>) five.	
MIHARA ...	To regret; to rue; to repent.	Mihi , to regret.
MIHI ...	To regret.	Maori mihi , to sigh for. Hawaiian <i>mihi</i> , to feel regret.
MIKAU ...	Hoof; the shoe of an animal. A nail; a talon.	Mitikau , a nail, claw, hoof; <i>maikao</i> , a nail, claw, hoof. Maori <i>mikau</i> , the finger nails or toe nails.
MIKI ...	To shrink.	Samoan <i>migi</i> , curly; <i>migimigi</i> , dry coco-nut husks, so called because they curl up.
MIKIMIKI ...	An adversary.	Tahitian <i>miimii</i> , to grudge; displeasure.
MIKOE ...	An abscess.	

COMPARE

MIKU	To mend; to repair.	Maori <i>mimi</i> , to urinate. Samoan <i>mimi</i> , to urinate, &c.
MIMI	Urine; to urinate.	Maori <i>minamina</i> , to long for. Hawaiian <i>minamina</i> , precious, much desired.
MINAMINA	Urgent; pressing.	Tahitian <i>mimio</i> , wrinkled as cloth. See <i>migomigo</i> .
Haka-MIOMIO	To form plaits or folds.	<i>Piripiri</i> , resin. Maori <i>mirimiri</i> , to smear.
MIRI	To gum. The herb "sweet basil."	Maori <i>miro</i> , to spin; to twist; a thread. Hawaiian <i>milo</i> , to twist into a rope.
MIRO	To rope.	Marquesan <i>mio</i> , rosewood. Samoan <i>milo</i> , the name of a tree (<i>Thespesia populnea</i>).
MIRO	Rosewood.	<i>Maikao</i> and <i>maikau</i> , a claw. See <i>mikau</i> .
MITIKAO	A hoof; the shoe of an animal.	Maori <i>miti</i> , to lick. Hawaiian <i>miki</i> , to lick.
MITIKAU	A hoof; the shoe of an animal.	
MITIMITI	To lap; to lick up.	
MITO	Cautious; discreet; prudence. To keep in shore. To keep out of the way. To challenge.	
Haka-Mito	To go before; to precede.	
MOA	The domestic fowl (<i>gallus</i>)	Samoan <i>moa</i> , the domestic fowl. Tongan <i>moa</i> , the domestic fowl, &c.
MOANA-TAKEREKE	Blue.	Maori and Tongan <i>moana</i> , the ocean. Samoan <i>moana</i> , deep blue.
MOE	To sleep.	<i>Kitemoemoe</i> , to know imperfectly. Maori <i>moe</i> , to sleep. Hawaiian <i>moe</i> , to sleep, &c.
Moehega	A bed.	See <i>moe</i> .
MOEHOKI	A board; a plank.	See <i>moe</i> and <i>kanaenae</i> .
MOEKANAENAE	Sleepless.	
MOHE	To envy.	Tahitian <i>mohimohi</i> , to be dazzled.
MOHIMOHU	To dazzle.	<i>Vahine</i> , a wife. Maori <i>hine</i> , a girl; <i>tamahine</i> , a daughter. Tahitian <i>mahine</i> , a daughter.
MOHINE	A wife.	
Faka-MOIMOI	To deface; to disfigure.	
MOKA	Defence.	Marquesan <i>momoke</i> , savage, fierce.
MOKAMOKA	(<i>Veo mokamoka</i>) Copper.	Maori <i>mokeke</i> , shrewd, cunning.
MOKAMOKA-PIRU	Gold.	See <i>moke</i> and <i>hinagaro</i> .
MOKE	Covetous; greedy.	See <i>mokerokero</i> .
MOKE-HINAGARO	Angry; passion.	Tahitian <i>moerou</i> , having strong desire.
MOKEMOKENOA	Covetous; greedy.	Maori <i>moko</i> , a lizard. Hawaiian <i>moo</i> , a lizard, &c.
MOKEROKERO	Lively desire.	
MOKO	A lizard.	Maori <i>mokopuna</i> , a grandchild. Manganian <i>mokopuna</i> , a grandson, &c.
MOKOAHIA	A crevice; a chink.	See <i>Mauku</i> .
MOKOKI	Wood. <i>Mokoki ketaketa</i> , hard wood.	Hawaiian <i>mo</i> , to break. Tongan <i>momo</i> , broken up; crumbled.
MOKOPUNA	Grandson.	Maori <i>momohanga</i> , a remnant.
MOKU	A herb; herbage; grass.	
MOMQ	A particle; an atom.	
Haka-Momo	To divide into portions.	
MOMOAO	A slight breeze.	
Momoka	Economy. <i>Tagata momoka</i> , a steward; a housekeeper.	
Haka-MOMOKA	To betroth.	Hawaiian <i>momoa</i> , to act as the friend of one. Tahitian <i>momoa</i> , to espouse; to make sacred; <i>mo'a</i> , sacred.
Faka-Momoka	To keep, to preserve.	Maori <i>momona</i> , fat; rich. Marquesan <i>momona</i> , delicious; good to taste.
MOMONA	Odour; savour.	

COMPARE

Haka-MOMOUKA	...	A jewel; a trinket.	
MONO ...	...	To substitute; to supply the place of. To succeed; follow. Representative.	<i>Kamono</i> , to replace. Tongan <i>mono-mono</i> , to mend; to patch. Tahitian <i>mono</i> , to substitute or fill up vacancies. Maori <i>mono</i> , to plug up.
MONO ...	...	A calabash.	Tongan <i>mono</i> , to fill; Tahitian <i>mono</i> , to stop from running, as a liquid.
MONOGI ...	...	Perfume; perfumed oil.	Tahitian <i>monoi</i> , sweet scented oil. Samoan <i>manogi</i> , odoriferous. Tongan <i>manogi</i> , odoriferous.
MOORA ...	...	A duck.	Tahitian <i>moorā</i> , the wild duck.
MORAI ...	...	A plug; to stop up.	
MORE ...	...	Breath; wind.	Tahitian <i>morehu</i> , the name of a wind.
MOREAREA ...	...	Isolated.	Maori <i>morearea</i> , lonely, dreary. Tongan <i>molega</i> , the place or cause of being lost.
MOREMORE ...	...	Smooth, level. Without hair on the body. Polished. Sincere.	<i>Tamoremore</i> , level. Maori <i>moremore</i> , to make bald or bare; Samoan <i>mole</i> , to be smooth.
MORI ...	...	Oil (for burning).	Tahitian <i>mori</i> , coco-nut oil; Samoan <i>moli</i> , coco-nut oil.
Haka-MORIGA ...	...	Religious.	Maori <i>morina</i> , to remove <i>tapu</i> from crops; Hawaiian <i>molia</i> , to bless or curse; to pray for. See <i>hamorihaga</i> .
MORIPAPUA ...	...	A candle.	See <i>mori</i> .
MORIRE ...	...	A woman. A wife. Female (of man).	<i>Mohine</i> , a wife.
MORIRE ...	...	To bleed. To let blood.	
MOTAUTAU ...	...	An ambush; a snare. To ambuscade.	<i>Titautau</i> , to lay in wait for.
MOTE ...	...	A branch, a twig.	
MOTIKAHAGA ...	...	An attack.	
MOTO ...	...	The fist. A blow.	Maori <i>moto</i> , to strike with the fist; Hawaiian <i>moko</i> , a blow with the fist, &c.
MOTORO ...	...	To prostitute. Adultery. Immodest; indecent.	Mangaian <i>motoro</i> , to approach a woman lustfully; Maori <i>matoro</i> , to woo.
MOTU ...	...	An island.	<i>Tuamotu</i> , an archipelago. Maori <i>motu</i> , an island; severed. Hawaiian <i>moku</i> , to cut off.
Motuga ...	...	A boundary; demarcation. <i>Tagata motuga</i> , an inhabitant of the borders.	See <i>motu</i> and <i>kaiga</i> .
MOTUAGA-KAIGA ...	...	To set landmarks	See <i>haka-mauruuru</i> , obliging, kind.
MOURU ...	...	Lenitive; emollient.	<i>Namua</i> , first. Maori <i>mua</i> , the front; before. Rarotongan <i>mua</i> , foremost, before, &c.
MUA ...	...	(<i>Ki mua</i>) Before; in front. <i>O mua</i> , elder, senior. <i>Na mua</i> , at first.	See <i>mua</i> and <i>vaka</i> .
MUAYAKA ...	...	The fore-part of a canoe; the prow.	<i>Muhumu</i> , a confused noise.
MUHIMUHI ...	...	Dumb; to murmur.	<i>Tamumu</i> , to rustle; Maori <i>mumu</i> , a gentle noise; to murmur. Hawaiian <i>mumu</i> , to hum; to be silent; <i>mumu</i> , to be many; to sound as the voice of a crowd.
MUHUMUHU ...	...	A confused noise.	Hawaiian <i>muki</i> , to help, to whisper as an enchanter.
MUKI ...	...	To prophesy; to augur. To perform incantations.	<i>Mutamuta</i> , to mutter, and <i>muki</i> .
MUKI-KA ...	...	Witchcraft.	Hawaiian <i>mua</i> , a bud, to open as a leaf; Tahitian <i>muoo</i> , taro shoots used for planting.
MUKI-MUTAMUTA ...	...	A magician.	See <i>muko</i> .
MUKO ...	...	The heart of a coco-nut tree.	<i>Komumu</i> , to whisper. See <i>muhumu</i> .
MUKOKOHATA ...	...	A slip; a cutting of a plant.	Maori <i>muna</i> , ringworm; Tahitian <i>muna</i> , the name of a cutaneous disease.
MUKOKORO ...	...	A cold; catarrh.	
MUMUHU ...	...	To break growing, as the sea.	
MUMUTAKINA ...	...	Humming; buzzing.	
MUNA ...	...	A cutaneous disorder.	

COMPARE

MUNAKE	...	...	Last; ulterior.	
MUNONI	...	...	Insolent; impudent.	
MURE	...	...	Brief; compact.	Tahitian <i>mure</i> , short; to cease.
MURI	...	...	Behind. The rear. <i>I muri ake</i> after. Since. <i>I muri ke</i> , or <i>i muri ata</i> , hereafter. <i>Komuri</i> , back-part, rear. <i>A muri ake</i> , henceforth.	Maori <i>muri</i> , the rear; behind. Samoan <i>muli</i> , the end, the hind-part.
Muriga	...	...	Effect. Performance. <i>Ki te muriga</i> , finally.	
MURIMURI	...	...	(<i>Ua murimuri</i>) to challenge.	
MURIFAGA	...	...	South-west.	
MUTAGAIHO	...	...	First. Before. Formerly.	See <i>mutaiho</i> .
MUTAIHO	...	...	Of old; ancient; former.	Tahitian <i>mutaaiho</i> , formerly; anciently.
MUTAMUTA	...	...	To mutter.	Tahitian <i>mutamuta</i> , to mutter.
MUTOI	...	...	A defence. A keeper.	

N.

NA	...	...	The plural article "the."	Maori <i>nga</i> , the plural "the." Hawaiian <i>na</i> , plural "the," &c.
NA	...	...	Of; belonging to.	Hawaiian <i>na</i> of, for, or belonging to. Mangarevan <i>na</i> , by, of, belonging to.
NAE	...	...	Liquid.	
Faka-Nae	...	...	To melt; to dissolve. To boast.	
NAFEA	...	...	(<i>Na fea</i>) how? In what manner.	<i>Tehea</i> , where; <i>mafea</i> , how? Maori <i>whēa</i> , where? Samoan <i>ana-fea</i> , when? (past).
NAHONAHO	...	...	To be well-arranged; in order.	<i>Nanao</i> , to write.
Faka-Naho	...	...	To dispose; to order.	
NAKI	...	...	Hurry; haste.	
Nakinaki	...	...	To give up. To addict oneself. Greedy. Eager. Hurry. Haste.	Maori <i>nanakia</i> , outrageous, fierce; Hawaiian <i>nainai</i> , sour, crabbed, evilly-disposed; Samoan <i>nainai</i> , to select beforehand.
NAKINOA	...	...	Fiery; hasty. To be eager; earnest.	See <i>naki</i> and <i>noa</i> .
NAKO	...	...	Like that. Thus. (See <i>nanako</i> .)	Samoan <i>na'o</i> , only.
NANAKO	...	...	Striped; streaked. To tattoo; tattooing; a square of cloth.	See <i>nanao</i> ; Tahitian <i>naonao</i> , adorned; embellished; painted.
Faka-Nako	...	...	Ambitious; to be ambitious.	
Nakonako	...	...	A spot; a stain; to spot. To patch; to piece.	
Faka-Nakonako	...	...	Variegated. Striped. To spot; to sully.	
Haka-Nakonako	...	...	To colour. Dyed. Variegated. To spot; to sully. To take alarm.	
NAKU	...	...	Your. Mine; my.	Also <i>noku</i> . Maori <i>naku</i> , mine; Hawaiian <i>na'u</i> , mine.
NAKUANEI	...	...	To-day (present).	<i>Akunei</i> , to-day; <i>akuanēi</i> , presently.
NAKUANEI-AKENEI	...	...	To-day (past).	
NAMU	...	...	A mosquito.	Samoan <i>namu</i> , a mosquito; Maori <i>namu</i> , a sand-fly; Tongan <i>namu</i> , mosquito.
Faka-Namunamua	...	...	To infest.	
NAMUA	...	...	(<i>Na mua</i>) first.	See <i>mua</i> .
NAMUNAMU	...	...	A disagreeable smell or taste.	Tongan <i>namu</i> , to smell; <i>namua</i> , bad in smell.
NANA	...	...	To grow; to spring up. To accrue. To issue.	Maori <i>nana</i> , to nurse; Samoan <i>nana</i> , to pacify, as a child.
Haka-Nana	...	...	To protract; to prolong time.	Samoan <i>nana</i> , to urge a request; Futuna <i>nana</i> , doubtful, irresolute.
Nanahaga	...	...	Stature. Progress.	
NANA	...	...	His; belonging to him or her.	Maori <i>nana</i> , his; Tahitian <i>nana</i> , his.
NANA	...	...	To push; to shove.	Tahitian <i>nana</i> , a flock or herd; a gang of men. Samoan <i>nana</i> , a swarm of soldier crabs.

COMPARE

Faka-NANA ...	...	To increase. To vivify, to quicken. To produce. To raise up; to create.	
Faka-Nanahaga ...	...	To lay a foundation; to build.	
NANAKIRO ...	...	Lean; thin. Piteous.	See <i>nana</i> and <i>kiro</i> .
NANAO ...	...	To insert the hand. To write.	<i>Tinao</i> , to put the hand in. See <i>nanako</i> .
NANATUPU ...	...	A first-cousin.	See <i>nana</i> and <i>tupu</i> .
NANE ...	...	To grow; to grow up.	See <i>nana</i> .
Nanenane ...	...	To grow quickly.	
NANEA ...	...	Enough; satisfying.	
Faka-Nanea ...	...	To multiply.	Maori <i>nanea</i> , copious, satisfying; Tahitian <i>nanea</i> , capacious, producing or containing much.
NAONAO ...	...	Distant.	<i>Anoano</i> , at a distance; Maori <i>whakanao</i> , to appear like a speck in the distance. (<i>Naonao</i> , a midge.)
NAPE ...	...	To weave. A tress, a plait.	Maori <i>nape</i> , to weave; Tongan <i>nabe</i> , one method of making sinnet.
NAPEHIA ...	...	(<i>Huruhuru napehia</i>) a plait of hair.	
NATI ...	...	A plaster; a salve.	
NATO ...	...	Ungovernable passion.	
Faka-NAU ...	...	Ambition; to be ambitious.	
NAUE ...	...	Fat; grease.	See <i>nave</i> .
NAVE ...	...	Oil from the coco-nut.	
NAVENAVE ...	...	Voluptuous. Delight. Deliciousness. Sweet, agreeable; pleasant. Living; profit.	Mangaian <i>nanave</i> , to be delighted; Tahitian <i>nave</i> , to be pleased or delighted.
Faka-Navenave ...	...	To improve; to better. To mend. Amendment.	
NEFA ...	...	A knot in wood. The trunk; the body; a stem. Pursy, short of breath. A branch, a division.	
NEGANEGA ...	...	Prosperous; flourishing.	Tahitian <i>neanea</i> , that which is abundant (applied to property); Tongan <i>nekaneka</i> , joy, rejoicing. (Maori <i>rekareka</i> .)
NEI ...	...	Here.	See <i>nakuanei</i> . Samoan <i>nei</i> , this; Hawaiian <i>nei</i> , this place.
NEKE ...	...	To creep. To paddle; to row. <i>Neke-atu</i> , to change out of place.	Maori <i>neke</i> , to move Hawaiian <i>nee</i> , to hitch along, &c.
Neneke ...	...	To oppress.	<i>Neneke</i> , to press.
NEKI ...	...	(<i>Mea-neki</i>) cooked; done.	
NEKI ...	...	Fire.	
NEKINEKI ...	...	To compress. To mass, as troops.	<i>Neneke</i> , to oppress. Hawaiian <i>nei-nei</i> , to shrink, to contract; Tahitian <i>nenei</i> , to squeeze, to press.
Neneki ...	...	Dejected; depressed. To press; to twist; to wring; to squeeze.	
NEKIGA ...	...	A hearth; a hearthstone.	
NENA ...	...	Bent. Strained; stiff.	Tahitian <i>nena</i> , stretched tight, as a garment.
Faka-Nenanena ...	...	To bend; to strain.	
NIGANIGA ...	...	Mire; mud; muddy.	
NIHO ...	...	A tooth; teeth.	<i>Kotoreniho</i> , to show the teeth. Maori <i>niho</i> , a tooth; Samoan <i>nifo</i> , a tooth, &c.
NIMO ...	...	The heart of a tree. Secret. To conceal; to hide. To embezzle.	<i>Rekonimo</i> , secret. Samoan <i>nimo</i> , to be out of sight, forgotten.
Nimohageraga ...	...	A hiding place.	See <i>nimo</i> .
NINA ...	...	To heap up.	Tahitian <i>nina</i> , to heap up earth about the stems of plants.
NINAMU ...	...	Blue.	Tahitian <i>ninamu</i> , grey, or brown.
NINIAHIA ...	...	To stray; to wander.	Samoan <i>niniva</i> , to be giddy; Tahitian <i>nivaniva</i> , unsteady; Maori <i>niwaniwa</i> , unlimited.
NINITA ...	...	The <i>papau</i> tree.	Tahitian <i>ninita</i> , the <i>papau</i> tree.
NIPA ...	...	(<i>E nipa</i>) nine.	
NIU ...	...	A coco-nut,	Tongan <i>niu</i> , the coco-nut tree and its fruit. Samoan <i>niu</i> , the coco-nut tree, &c.

COMPARE

NO	...	...	Of or belonging to.	Maori <i>no</i> , of or belonging to; Hawaiian <i>no</i> , of, for, belonging to.
NO	...	...	The plural article, "the."	Hawaiian <i>na</i> , plural article; Tahitian <i>na</i> , limited plurality.
NOA	...	...	Simple. Single. Spontaneously. Gratuitously. Although.	Maori <i>noa</i> , made common; without restraint; Samoan <i>noa</i> , without cause.
Faka-Noa	...	...	To abolish a proclamation.	
Haga-Noa	...	...	To simplify.	
NOE	...	...	Outside show; appearance.	See <i>noi</i> and <i>panoenoe</i> .
NOE-NAYENAVE	...	...	To have a good appearance.	
NOGANOGA	...	...	Odorous.	<i>Tanoganoga</i> , perfume.
Haka-Noganoga	...	...	To perfume.	
NOHI	...	...	The eye. The face. The aspect. The front. The vanguard. A mesh; a stitch. <i>Nohi-koregarega</i> , to look askew; <i>nohi-fera</i> , to look askew; <i>nohi-karuri</i> , to look aside.	See <i>noi</i> and <i>noirari</i> . <i>Manohi</i> , to explore. Maori <i>kanohi</i> , the eye, the face; Hawaiian <i>onohi</i> , the centre of the eye.
NOHIAHE	...	...	To squint.	See <i>nohi</i> and <i>he</i> .
NOHIKE	...	...	Unknown.	See <i>nohi</i> and <i>ke</i> .
NOHIPO	...	...	Blindness.	See <i>nohi</i> and <i>po</i> .
NOHIRUMARUMA	...	...	A dissembler.	See <i>nohirumaruma</i> .
NOHO	...	...	To rest; to reside.	<i>Tainoho</i> , resident. Maori <i>noho</i> , to sit, to dwell; Samoan <i>nofo</i> , to sit, to dwell.
Faka-Noho	...	...	To dwell. To cause to sit down.	
Nohohaga	...	...	To dwell; to stay. An abode.	
Nohoraga	...	...	A seat; a bench. A dwelling place.	
NOHOKOMURI	...	...	A rear-guard.	See <i>noho</i> and <i>muri</i> .
NOHONOA	...	...	Idle.	See <i>noho</i> and <i>noa</i> .
NOHORI	...	...	Lime.	
NOHOTAHAGA	...	...	Temporary.	
NOI	...	...	The aspect of a man. <i>Noi koro-koro</i> , haughty.	See <i>nohi</i> .
NOI-MEHAMEHA	...	...	Cross, peevish.	
NOIRARI	...	...	*A one-eyed person.	See <i>nohi</i> and <i>rari</i> .
NOI-RUMARUMA	...	...	Cross; peevish.	See <i>nohirumaruma</i> .
NOKU	...	...	Your. My; mine.	Maori <i>noku</i> , mine; Hawaiian <i>no'u</i> , mine.
NONO	...	...	A germ or sprout of coco-nut.	
NONOI	...	...	To protest; to complain. To over-awe. To exact; to require. To lend. To give. To invoke.	Maori <i>nonoi</i> , urgent; Hawaiian <i>noi</i> , to beg, to beseech.
NOO	...	...	The common people; the mob.	
NOREIRA	...	...	(<i>No reira</i>) therefore; accordingly.	See <i>no</i> and <i>reira</i> .
NOTEAHA	...	...	(<i>No-te-aha</i>) wherefore?	See <i>no</i> and <i>aha</i> .
NOTEMEA	...	...	(<i>No-te-mea</i>) since. Seeing that. Because. Inasmuch as.	Maori <i>notemea</i> , because; Mangarevan <i>notemea</i> , because.
NUKANUKA	...	...	To plait; to fold.	
NUKU	...	...	A crowd; a throng.	Mangaian <i>nuku</i> , a host, an army; Tahitian <i>nuu</i> , an army.
Faa-Nuku	...	...	To shorten.	
NUKU-MATAKUNAGA	...	...	An army.	See <i>nuku</i> and <i>mataku</i> .
NUNAGA	...	...	Race; breed.	Tahitian <i>nunaa</i> , a nation, a people.

O.

O	...	...	The plural article, "the."	No, the plural article.
OEOE	...	...	To make haste.	Tahitian <i>oeoe</i> , sharp. See <i>koikoi</i> .
OGIOGI	...	...	To-morrow. <i>A ogiogi atu</i> , the day after to-morrow.	<i>Hogihogi</i> , morning. Maori <i>pongi-pongi</i> , the time of dawn.
OGIOGI	...	...	To kindle fire by friction.	<i>Hogi</i> , to kindle. See <i>hogi</i> .
OIAHOKI	...	...	Without doubt.	See <i>koia</i> and <i>koki</i> .
Faka-OHO	...	...	To awake, to rouse.	Maori <i>whaka-oho</i> , to rouse; Tongan <i>faka-oho</i> , to surprise.
OHU	...	...	To be compact; firm.	<i>Kaohu</i> , to collect, to gather.



MORIORI PEOPLE.

TAPU HIRAWANU AND HIS WIFE.

From a Photo lent by S. D. Barker, Esq.



THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

KO MATANGI-AO.

CHAPTER III.—MANAI (OR MANAIA), KAHUKAKA AND POROTEHITI.

(TRANSLATION.)

[It may be well to state that the stories in "Ko-matangiao" were written by Hirawanu Tapu in Maori, in the first instance, as taken down from information supplied by the old Morioris. This was done owing to his inability to write it in Moriori, for he was unable to spell and shew the peculiarities of his own language. Subsequently he and I went over and corrected all the stories throughout, so far as possible; but there can be little doubt that the subject has suffered somewhat in the process, being much less vigorous in the narrative style than it would have been could the stories have been taken at first hand from the lips of the old men. It is now in a semi-Maori form, and, it will be noticed that it is impossible to make an exact rendering of some of the Moriori words and idioms. The text has, however, been followed as closely as possible, both in Maori and English. Maori scholars will reap the benefit of this, as the divergences in the two languages are shown more clearly, but the English translation suffers thereby.]

MANAI* dwelt in his home in Hawaiki; his children were born and he became aged (or bent). Manai said to his children; "Go you into the forest to cut down a tree, an Akepiri† by name;

* Those acquainted with Maori history will recognise in this story the same groundwork on which is built the Maori tradition of Manaia, who, according to the only tradition that has been preserved about him, was captain of the Tokomaru canoe, that finally landed at Waitara, West Coast, North Island, and from whom the tradition says is descended the Ati-awa tribe of those parts. Many of the Ati-awa tribe know nothing of this ancestor, and disclaim him altogether. A question arises with respect to the Moriori knowledge of Manaia, how is it that they who have had no communication with the outer world for twenty-seven or twenty-eight generations, came to have this knowledge, if—as is stated—Manaia was the captain of Tokomaru, which arrived in New Zealand about twenty-two generations ago? There is some confusion here; it would repay any of our members to try and clear this up.—EDDINGS.

† Akepiri, this tree does not grow on the Chatham Islands, possibly it is intended for the Ake, of New Zealand, from which spears were made.

when you have felled it, split it into eighty pieces and fashion (or chip) it as (into) spears." So the sons of Manaii went and felled the tree, the Akepiri, splitting it into eighty pieces, each one of Manaii's sons having a piece; they chipped and finished the eighty spears. Then they looked at the heart of their tree. Manaii's sons commenced to chip the heart of their tree, but they could not manage to chip the heart of their tree to make a good job, they could not manage it because the heart was crooked, the heart of the tree was twisted in the grain, whereupon they threw it away. The people went home and said to their parent; "We cannot manage to chip the heart of our tree to make it straight." In the morning Manaii said to his sons again; "Go again to chip the heart of your tree to finish it properly." Manaii asked; "How many spears really have you?" His sons replied; "Eighty." "That is good, that each one of you may have a spear." So the sons of Manaii went to fashion the heart of their tree, but were unable to do so; they did this one day and another, and could not succeed at all; when they saw this they threw away the heart of their tree.

Their mother Niwa, Manaii's wife, told her little (or youngest) son to go secretly in the early dawn of the morning, lest his elder brothers should see his setting out. Niwa spoke to her youngest son Kahukākā and said; "Go thou and chip the heart of the tree of your elder brethren; chip it quickly and return quickly lest you be overtaken by your elder brethren; chip it well; look to the pattern I give you; this is the pattern for you." Kahukākā thoroughly followed out the teaching of his mother; then the boy went and arrived at the timber of his elder brethren and found the heart of the tree lying; seizing it Kahukākā commenced to chip it, and hurriedly chipped the heart of the tree belonging to his elder brethren; then Kahukākā set out and returned. Afterwards the elder brethren of Kahukākā came to the tree of which the chipping was complete. They saw how well it was chipped—the chipping was very beautiful indeed, finer than their's, making them exclaim, "Who had chipped the heart of their tree?" They told Manaii of it and took the spear to their home. The people gazed at it and asked who chipped this wood, so well done also, but it was not discovered because Niwa concealed the knowledge of Kahukākā. The people went about asking; then for the first time Niwa spoke forth a proverb concerning her son Kahukākā. "You are my great Kahukākā, conveyed by me (or gotten by me) in the Kakaha wastes, hence you came forth a man, hence you have become great." Thus Niwa spoke of her son Kahukākā-nui because this son did not belong to her and Manaii, but was the result of the adultery of Niwa with Porotehiti, adultery committed on the wastes, but the children of Manaii and Niwa did not understand the chipping of timber. Whereupon when Manaii heard the word of his wife Niwa, Manaii understood his wife had committed adultery, and the thought arose: "Who has committed adultery with her?" Then Manaii was aware Porotehiti had committed adultery with Niwa. Knowing this, Manaii took one hundred and forty men and went to fight Porotehiti.

When Porotehiti heard Manaii was going to fight him, Porotehiti gathered his people more in number than Manaii's. Then Manaii and Porotehiti made war. Manaii went forward with his spear and impaled them (his foes) in the anus, and there was a great slaughter

made by Manaii of Porotehiti's people. Porotehiti was wounded also in the eye by Manaii's spear; whereupon Porotehiti used an incantation for his eye, which healed it, so that Porotehiti's incantation (*whai konehi*) was always used as an "eye incantation" for any one injured (in the eye) by a spear, piece of timber, or anything else. Both sides lost men. Through this was the cause of man-eating. It was through Manaii also that war grew with the people of Hawaiki, and Manaii's evil clung (to the people) until they migrated hither (to the Chatham Islands).

KO MATANGI-AO.

MANAIA, RATOU KO KAHUKAKA, KO POROTEHITI.

(Expressed in the Maori language).

I noho a Manaia i tona kainga i Hawaiki, a, ka whanau ana tamariki, a piko (koroheketia) noa. Ka mea atu a Manaia ki ana tamariki, "Haere koutou ki roto i te ngaherehere ki te tapahi i te rakau, tona ingoa, he Akepiri; ka hinga i a koutou, ka wawahi kia hokowha nga taha, ka tarai ai hei tao." A, haere ana nga tama a Manaia, haua ana te rakau ra, te Akepiri, wawahia ana hokowha nga taha, ka rite tahi te maha (ka rato katoa) ki nga tamariki a Manaia. Taraia ana e ratou, a, ka oti nga tao hokowha, katahi ka titiro atu ki te iho o ta ratou rakau; tahuri ana nga tamariki a Manaia ki te tarai i te iho o ta ratou rakau, kihai i taea e ratou te tarai kia humarie (ataahua) te iho o ta ratou rakau, kihai i taea, na te mea e whakawiri-wiri ana te iho.

Heoi, whakarerea iho i reira (i kona). Haere ana nga tangata ki te kainga, ki atu ana ki to ratou matua, "E kore e taea te tarai te iho o ta tatou rakau kia tika." I te ata ka ki atu ano a Manaia ki ana tama, "Haere ano ki te tarai i te iho o ta koutou rakau, kia humarie" (ataahua). Ka ui atu a Manaia, "E whia koa nge nga tao o ta koutou rakau?" Ka mea mai nga tama a Manaia ki a ia, "Hokowha." "A koia tena, kia rite ki a koutou te maha o nga tao." A, haere ana nga tama a Manaia ki te tarai i te iho o ta ratou rakau, kihai i taea, pena ano i tena ra, i tena ra, kore, kore, kore ake (e oti); ka kite ratou ka *pang' enehi* i te iho o ta ratou rakau.

Ka ki atu ta ratou kuia, a Niwa, te wahine a Manaia, ki tona tamaiti (paku)* kia haere huna i te ata pouriuri kei kitea tona haerenga e ona tuakana, ka ki atu a Niwa ki tona tamaiti paku, ki a Kahukaka, ka mea, "Haere ra taraia te iho o te rakau a o tuakana. Kia tere to tarai, kia tere to hoki mai kei rokohanga mai koe e o tuakana, kia tika to tarai, me titiro mai e koe ki te mea i toku aroaro nei, ko te ahua tenei mau." Tino matau rawa a Kahukaka ki te ako o tona whaene. Katahi te tamaiti ra ka haere, ka tae ki te rakau a ona tuakana, a, ka kite i te iho o te rakau e takoto ana. Te whawhatanga atu, katahi ka taraia e Kahukaka, tere tonu te

* *Paku* does not accord with this dialect; *iti* would be right, but jars with *tamaiti*, which in its original meaning might have implied a *small* child. The Moriori, to render it more distinct, add *toke* = *iti*.

hakukunga o te tarai a Kahukaka i te iho o te rakau o nga tuakana. Haere ana a Kahukaka ka hoki; muri mai ka tae mai nga tuakana o Kahukaka ki te rakau kua oti te tarai, ka kite hoki ratou i te ataahua o te tarai, pai rawa atu i ta ratou i tarai ai, a, ka mea ratou, nawai ra i tarai te iho o ta ratou rakau, korerotia ana e ratou ki a Manaia, ka maua hoki e ratou te rakau nei ki te kainga, ka matakita ana e nga tangata, ka uia, nawai i tarai te rakau nei, te pai hoki o te tarai—kore noa i kitea natemea kei te huna a Niwa i te mohiotanga a Kahukaka. Ka haere nga tangata ka uiui, katahi ka puta ake te kupu a Niwa, he kupu whakatauki mo tana tama mo Kahukaka. “Ko Kahukaka-nui aku koe, naku koe i kawē ki roto i te tahora kowharawhara, koia koe i puta mai hei tangata, koia koe i nui ai.”

I penei ai te kupu a Niwa mo tana tama mo Kahukaka-nui, ebara i te mea na raua ko Manaia tenei tamaiti, kahore, he mea puremu na Niwa ki a Porotehiti, he mea puremu ki runga (waenga) tahora a, ko nga tamariki a Manaia raua ko Niwa kihai i kite i te tarai rakau. Heoi, te rongōnga ano a Manaia ki te kupu a tona wahine, a Niwa, ka matau ake a Manaia, kua puremu taku wahine. Ka whakaaro, nawai i puremu, ka matau ano a Manaia na Porotehiti ano i puremu a Niwa. Ka kite a Manaia, tangohia ana nga tangata hokowhitu, ka haere ki te pakanga ki a Porotehiti.

Ka rongō a Porotehiti ka whanatu a Manaia ki te pakanga ki a ia, huihuia ana e Porotehiti tona hunga, nui atu i te hunga a Manaia. Katahi ka whawhai a Manaia raua ko Porotehiti, ka whakatika atu a Manaia me tona tao, kohukutia ana e ia nga nono a, nui atu te matenga o nga tangata o Porotehiti i a Manaia; ka tu hoki te kanohi o Porotehiti i te tao o Manaia. Ka kite a Porotehiti, whaia ana tona kanohi a, ka ora, koia i waiho ai te whai kanohi a Porotehiti hei whai kanohi mo nga tangata me ka tu i te tao, rakau ranei, i te aha ranei. Mate ana tetei, mate ana tetei. No konei te putake o te kai tangata. Na Manaia hoki i tipu ai te kino ki nga iwi o Hawaiki; mau tonu te kino a Manaia a, rewā noa mai ki konei (ki Wharekauri).

KO MATANGI-AO.

MANAIA OR MANAI, RATAU KO KAHUKAKA, KO POROTEHITI.

(Expressed in the Moriori language.)

I noho a Manai i tona kaing' (a) i Hawaiki, a, k' whanau anā tamiriki, a, tohuwhatī, ka mē etu a Manai ki a' tamiriki; “Ka ro kotau ko ro ta ngaherehere ki tapahi i ta rakau, tona ingō (ā) i Akepiri, ka hing' (a) i a kotau, ko wawahi kia okowha ka taha, ka tarei ei e tao.” A here ana ka tāma a Manai, heau an' (ā) ta rakau ra tch Akepiri, wawahi an', okowha ka taha, ka tau, ka tau eneti ta maha (or tch oko) ki ka tamiriki a Manai. Tarei ana e ratau a, ka oti ka tao okowha; kanei ka tchiro etu ki ta iho o ta ratau rakau; tahuri ana ka tamiriki a Manai ki tarei i ta iho o ta ratau rakau, tohie hoki te e ratau i tarei k' humarii ta iho o ta ratau rakau, tohie pou tohu (or tohie humariti) ka ro-a-me (or ko take hoki) hokowiri-wiri ta iho, e miro hoki ta iho o tohia rakau. Nunei e pange ingana, here ei ka rangat' (a) ki ri kaing', ki etu anā ki to ratau matū (a);

“Ekore i tē tarei ta iho o ta tatau rakau ke tika.” I tch ata ka ki etu eneti a Manaii ki o' tama; “Here eneti ra ki tarei i ta iho o ta kotau rakau k' humarii.” Ka ui etu a Manaii. “Ehi ka 'e ka tao o ta kotau rakau?” Ka me mai ka tama a Manaii ki aii; “Okowha.” “Kou e, ke tau ei ki a kotau tch oko o ka tao.” A, here ana ka tama a Manaii ki tarei i ta iho o to ratau rakau, tchiei pou tohu; i pena eneti i tena ra, i tena ra, kore a, kore a, kore eneti; ka kite ratau ka pang' enehi i ta iho o ta ratau rakau.

Ka ki etu ta ratau kui a Niwā, te wahine a Manaii ki to' timit' toke ke whano huna i tch ata pongipongi, tē kite i ona hunau tongihiti i ton' herenga, ka ki etu a Niwa ki te timit' toke ki a Kahukaka, ka me; “Here ra tarei ta iho o ta rakau a o hunau tongihiti; kohi to tarei, kohi to hoki mai, te potehitii mai ko' e o hunau tongihiti, ke tika to tarei, me tchiro mei e ko ki ri me i toke aroaaro nei, ko tohu tenei mau.” Tohunga rawa a Kahukaka ki tch ako a ton' (a) mete-hine; kanei tchia rimiti na k' here ka tē ki ta rakau a on' (ā) tchu kana a, ka kite i ta iho o ta rakau toteranga āna to wawhātanga etu kanei ka tarei ei e Kahukaka, kohi ka huroro eneti tarei a Kahukaka i ta iho o ta rakau o ka tchukana. Here ana a Kahukaka ka hoki. Muri mai ka ta mai ka hunau tongihiti a Kahukaka ki tchia rakau, ka oti tarei, ka kite hoki ratau i t' humarii o tarei—humarii rao etu i ta ratau i tarei ei, a, ka pahe ratau; Naai ra tarai ta iho o ta ratau rakau? Korerotii ana e ratau ki a Manaii, ka maua hoki e ratau tchia rakau nei i kaing'.

Ka matakitaikirii e ka rangat' (a) ka ui naai ta rakau nei tarei? te humarii hoki o tarei; kore nō (a) e kite ka ro-a-me ka te huna e Niwa i tohungatanga o Kahukaka. Ka rō, ka rangat' khia uiui ana, kanei ka put' ake ta kupu a Niwa, e kupu hokotauki mo to' tama mo Kahukaka. “Ko Kahukaka-nui aku ko na' ko e kao' ko ro' i t'horokakaha koi koe e puta mei e tangat'(a) koi koe e nui ei.” Penei ei tu kupu a Niwa mo to' tama mo Kahukaka-nui, ehara i ri me na rauu ko Manaii tenei timit', kaiore, me' maka na Niwa ki a Porotehiti me' maka ku rung' i tohoro, a, ko ka tamiriki, a Manaii rauu ko Niwa tchiei kitē i tarei rakau. Nunei te rongonga eneti a Manaii ki ri kupu a tona wahine a Niwa, ka tohu ene ko Manaii, “O-maka taku wahine. Hokaaro naai ra e maka (or puremu.)” Tohu ana ene a Manaii na Porotehiti eneti puremu a Niwa. Ka kite a Manaii, tangihii ana oko whitu ka rangat'(a) k'khia roro ki tauu ki a Porotehiti, ka rongo a Porotehiti hunatu ana a Manaii ki tauu ki aii, huihui ana a Porotehiti i tona kiato, nui ake i te hunga a Manaii, kanei eneti ka ranga i tauu a Manaii rauu ko Porotehiti, k' hokotika atu a Manaii me to' tao koihokohokotu ana e ii ki ka toino (or poihoi), a nui etu te matenga o ka rangat'(a) a Porotehiti i a Manaii. Ka tchu hoki ko ro konehi a Porotehiti i tao a Manaii; ka kite ko Porotehiti, whaii ana tona konehi, a ka ora, koi waiho ei tchia whai konehi a Porotehiti e whai konehi mo ka rangat'(a) me ka tu i tao i ta rakau ranei, i tch aha ranei. Mate ana itehi, mate ana itehi, koi ko ro putake o ro kai tangat'(a). Na Manaii hoki i tipu ei ko ro kino ki ka tchuaimi o Hawaiiki, mau tonu tchia kino a Manaii a rewā noa mai i kunei.

RU AND TA UTU-BROTHER-IN-LAW-EATER. (TRANSLATION.)

RU had two male children, and one female child whose name was Kura. The names of her younger brothers were Mono and Utu(a). These were Ru's children. He gave, as a wife, his daughter Kura to Ta Utu-brother-in-law-eater; hence the proverb which holds to this generation for any one who turns against his near relations, "O you Ta Utu-brother-in-law-eater!"

So Kura with others dwelt at their home at Te Kopua, but the home of their father was very, very far away. Ta Utu and his brothers-in-law wove (made) eel baskets for themselves, and finished them. Night by night they went and placed their eel baskets in the water to catch eels, until the bait for their baskets became scarce and was all used up. In the evening they went and placed their eel baskets in the water. Ta Utu said to his brothers-in-law, "Have you any bait?" They said, "We have no bait at all." Ta Utu said, "What shall we do for bait for our eel baskets?" Then Ta Utu said to the children, "Go you two and seek out wood (or poles) for me, straight ones." The children went and sought out poles, and gave them to Ta Utu. Ta Utu said to them, "This timber is useless, go you two again and seek for really straight ones." The lads hastened, and searched for poles for Ta Utu; they returned from seeking poles for Ta Utu, and Ta Utu said to them, "Your poles are useless, really they must be straight."

When they went and got off to a distance, Mono said to his younger brother, to Utu, "Awai,* what are these poles we are getting, to my mind these poles are to pierce us with. Yes these poles are indeed intended for us." Utu said to his elder brother, "You are right, these poles are intended for us, your thought about our present state is quite correct. What do you think we shall do?" Mono said to Utu, his younger brother, "Nothing, but to go to our father; however, you are able and may reach our father, probably you only will reach, as I am lame, I will not be able to go." They went, speaking in this manner, when Ta Utu appeared, to chase and kill them to be used as bait for the eel baskets in order to get eels. Then Utu and his elder brother ran. When Ta Utu got near them, Utu laid hold of his elder brother and carried him on his back. When Ta Utu got very close to them, Utu faced backwards to drive back Ta Utu, thus Utu behaved because Mono was unable to walk being lame. Mono then thought that shortly he and his younger brother would both be killed, and in such case their father would not hear of their death. Mono said to his younger brother, "Cut off my head and take it to our father; go and escape, so that one of us may reach. It is I who am burdening you." Utu said to his elder brother, "It would not be right that I should kill you." Mono replied, "It is quite right in order that one man of us two may reach our father." But Utu did not like to kill his elder brother, still Mono persisted with his younger brother that he should come and cut off his head that it might be taken to his father. After a long pursuit by Ta Utu, Utu thought, "Both I and my elder brother will be killed!" Then Utu turned to his elder brother and they rested their noses together (or took

* Equivalent to *E hōa* in Maori.

farewell). Thrice he did so, until the blood trickled forth.* Mono's head was cut off by his younger brother, and he turned and was gone. Utu was chased by Ta Utu for some time, but was not caught, he went off easily and was gone to his father. Ta Utu-brother-in-law-eater stayed and cut up Mono as bait for the eel baskets, that finished, he placed the eel baskets in the water at night. In the morning the eels were caught in the eel baskets, and he carried them to his wife, Kura, to cook for them both, inasmuch as it had not struck Kura that her younger brothers were dead. When she opened the first eel, she saw the fat of her younger brother in the eel's stomach. Kura then said to Ta Utu; "What bait is this of your's, Ta Utu?" "Do you inquire of our bait, the skin of the *Weka*."† "To me it is very different, it is like my own skin." "Ti-i-i,‡ why should you liken it to yourself? no, no, no!"§ Kura said, "Where are your brothers-in-law?" "There they are eating their food, or having their amusement, lighting fires and playing." Kura said, "Call them then:" and he called, making a pretence. "Friends! Ooi, ooi, ooi! Now, see they answer." The eels were roasted (or baked), and when cooked, Kura called to Ta Utu, "Come, perform the thanksgiving ceremony of the eels."

Ta Utu said to Kura, "Eat them." Then, for the first time, Kura ate. Ta Utu then counted Kura's mouthfuls. One mouthful of Kura, two mouthfuls of Kura, three mouthfuls of Kura. "You are eating wastefully your skins (of your) younger brethren." Upon this the woman was greatly distressed, and said, "O Thou Ta Utu, Ta Utu-eater-of-his-brother-in-law." Then Kura rose up and went into the house to weep—she wept incessantly, night and day. This was why Ta Utu was called Ta Utu brother-in-law-eater because he ate his brother-in-law.

So Kura continued to weep, thinking whether both of her younger brothers were dead or not, or whether one had not escaped to their father. Kura wept three nights, and went out in the early dawn, when the brightness of the *kura* of Ru flashed in her eyes. She said, "M, m, m,¶ my father Ru." "M, m, m, my daughter Kura." Ru said to Kura, "Where is your husband?" Kura replied, "There, in the house." "Go, then, and tell him to gird|| himself." Kura called out, "O, o, o!" and called, "Ta Utu, come forth. Here is my father Ru, who comes to fight, who comes to destroy." Ta Utu replied, "Why is the (one's) sleep disturbed in the night?" Twice Kura called in this manner. Ta Utu replied, "He comes to do what with his own** son-in-law?" Kura replied, "What is the thing that was killed by you?" "Ah, truly, truly, truly indeed, O Kura"—Ta Utu said, "But wait, wait—wait till I put on my girdle of thine, O Kura." Ta Utu laid hold of his *pute*,†† it was rotten; he took

* Indicating intense affection.

† Said to be skin of a woodhen, Maori *Weka*.

‡ An expression of ridicule as at another's stupidity.

§ A peculiar word.

¶ An inarticulate sound made use of on meeting of relatives or friends.

|| *Rupe* is to gird, adorn—the latter more especially in the sense of putting on all the ornaments and insignia of a warrior.

** *Punanga manawa*, own, very close in affinity.

†† An ornamented basket, in which were kept articles of adornment or any choice thing.

Kura's, it was sound, *Piri anei*.* Ru waited patiently until Ta Utu had finished his preparations, or adornment. Ta Utu came forth, he was allowed to go. Then Ru and his party killed Ta Utu's people. Kura then called out to her father Ru, "Lay hands on your son-in-law." Ru then used his proverb, "Let go, let go, to the long path. Let (him) stride on the short path. 'Tis I, Ru. It sticks fast.† See my path glides‡ to Te Kopua—Ta.§" Ta Utu was stricken, or killed. The male children of Ta Utu were killed, the female children were saved alive.

KO RU RAUA KO TE UTU-KAI-TAOKETE.

(Expressed in the Maori language.)

TOKORUA nga tamariki tane a Ru, tokotahi te tamahine, ko Kura tona ingoa. Ko te ingoa o ona teina, ko Mono raua ko Utu(a).¶ Ko nga tamariki enei a Ru. Whakamoea ana e ia tona tamahine, a Kura, ki a Te Utu-kai-taokete, koia te whakawai e mau nei i enei whakatipuranga mo te tangata e tahuri tata iho ana ki ona whanaunga, "A, ko Te Utu ra, Te Utu-kai-taokete!"

Na ka noho a Kura ma i to ratou kainga i Te Kopua, ko te kainga o to ratou matua kei whea, kei whea noa atu. Ka whatu a Te Utu ratou ko ona taokete i nga hinaki ma ratou; i tena po, i tena po, ka haere ratou, ka tuku i a ratou hinaki ki roto i te wai, ki te tuna ma ratou. Na wai ra ka kore haere nga mounu o nga hinaki, a, ka kore rawa. I te ahiahitanga ka haere ratou ki te tuku i o ratou hinaki ki roto i te wai. Ka ki atu a Te Utu ki ona taokete, "He mounu ranei a korua?" Ka ki mai, "Kahore rawa a mau nei mounu." Ka mea a Te Utu, "Me aha ra he mounu mo o tatou hinaki?" Katahi a Te Utu ka ki atu ki nga tamariki, ka mea, "Haere korua, ka kimi rakau mai maku, hei te mea tika." Ka haere nga tamariki, ka kimi rakau, hoatu ana ki a Te Utu. Ka mea mai a Te Utu ki a raua, "Ehara nga rakau nei, haere hoki ra korua kimihia mai i nga rakau ata tika." Takahohoro ana nga tamariki nei ki te kimi rakau mai ma Te Utu; ka hoki mai raua i te tiki rakau ma Te Utu, ka mea atu a Te Utu ki a raua, "Ehara a korua rakau nei, erangi koia nga mea ata tika." To raua haereinga i haere ai raua ka matara atu ki ko atu, ka mea atu a Mono ki tona teina ki a Utu(a). "E hoa, he aha koia nga rakau e mahia nei e tana? ki taku whakaaro, enei rakau hei wero i a taua." "Ae, mo taua nei koa nge nga rakau nei." Ka mea a Utu(a) ki te tuakana, "Koa ano kei a koe, mo taua nei koa nge nga rakau nei, he tika rawa to mohiotanga ki a taua i naianei, pewhea ana koe ki a taua?" Ka mea atu a Mono ki tona teina ki a Utu(a), "Kaore koa, ka haere taua nei ki to taua matua, erangi koe he maia, he ahakoa, ko koe ka tae ki to taua matua, akuanei ko koe anake e tae, he hana taku waewae. E kore au e kaha ki te haere." Haere ana raua me te korero haere i enei kupu—

* Meaning to indicate, in this case, an evil omen to Ta Utu. *Piri anei*—no exact equivalent. *Piri anei*—See note in Moriori text.

† *Tuo* (spear) thrown.

‡ *Glide*, indicating quickness of motion.

§ *Ta*, supposed sound of impact of spear.

¶ This name appears to be intended for Utua in Maori.

Na ka puta a Te Utu ki te whai i a raua kia patua hei mounu mo nga hinaki, he mea kia mate ai he tuna. Na, ka rere a Utu raua ko tona tuakana, ka tata mai a Te Utu ki a raua, ka whawha atu a Utu ki te tuakana ka waha ki runga i tona tuara, ka tata rawa mai a Te Utu ki a raua, ka tahuri a Utu ki muri, ka whakatete atu i a Te Utu; pena ana te mahi a Utu, ko te take hoki e kore e kaha a Mono ki te haere, he waewae hana. A ka whakaaro a Mono, akuanei ka mate anake raua ko tona teina, heoi e kore e rangona e to raua matua to raua matenga. Ka mea atu a Mono ki tona teina; "Kotia taku upoko, mauria atu ki to taua matua, haere e kawe e koe, kia tae atu tetei o taua, naku nei koe i whakataimaha." Ka mea atu a Utu ki tona tuakana, "Ekore e tau maku ano koe e patu." Ka mea a Mono ki a Utua, "E tau noa atu, kia tae ai tetei tangata o taua ki to taua matua." A, kihai i whakaae a Utu kia patua e ia tona tuakana, a ka tohe ano a Mono ki tona teina kia haere mai ki te kokoti i tana upoko kia mauria ki to raua matua. Ka roa i te whainga a Te Utu i a raua, katahi a Utu ka whakaaro ka mate anake maua ko toku tuakana. Katahi a Utu ka tahuri atu ki tona tuakana ki a Mono, ka tukuna te ihu ki tona tuakana, ka toru tukunga o te ihu o Utu ki tona tuakana ki a Mono, ka pahihia te toto; kotia ana te upoko o Mono e tona teina, a, whanatu ana ia ka riro. Whai noa a Te Utu i a Utu, kihai i mau, haere marire ana, ka riro ki tona matua. Ka noho a Te Utu-kai-taokete, ka haehae i a Mono hei mounu mo nga hinaki, a, ka mutu ka tukuna nga hinaki ki roto i te wai i te po. I te ata ka mate nga tuna i nga punga, ka mauria atu ki tona wahine, ki a Kura, kia taka ma raua—he mea hoki, kihai i pupu ake te whakaaro ki a Kura kua mate ona teina. I te mea ka pokaina e ia te tuna tuatahi, ka kite ia i te matu o tona teina i roto i te puku o te tuna, ka mea atu a Kura ki a Te Utu "He aha hoki koia tenei mounu au e Te Utu?" "Ka kimi hoki koe i ta taua mounu i te kiri Weka?" "Ki au, ka rere ke rawa atu, e penei ana me taku kiri." "Ti-i-i-i! he aha koia koe i whakarite ai ki a koe? No-no-no*!" Ka mea atu a Kura, "Kei whea koa nge o taokete?" "Tera kei te kai i ta raua kai, tutungi haere, takaro noa." Ka mea mai a Kura "Karangatia atu ra!" A, karanga maminga ana, "E mea ma! ooi! ooi! ooi! Na, titiro ra kei te karanga mai na." Ka taona nga tuna, ka maoa, ka karanga a Kura ki a Te Utu kia haere mai ki te taumaha i te marae o nga tuna. Ka mea mai a Te Utu ki a Kura, "E kai ra." Katahi ka kai a Kura. Ka tauria atu i konei nga maanga a Kura; tahi maanga a Kura, rua maanga a Kura, toru maanga a Kura. "A, ka kai maumau koe i o koutou kiri potiki ma!" Heoi, ka mate te wahine ra, ka mea, "E Te Utu ra, Te Utu-kai-taokete!" Ka whakatika a Kura, haere atu ana ki roto o te whare tangi ai, tangi te po, tangi te ao. Koia i tapa ai a Te Utu, ko Te Utu-kai-taokete mona i kai i tona taokete.

A, e tangi ana a Kura, whakaaro ana kua mate katoa ranei ona teina kahore ranei, kua riro ranei tetei ki to raua matua tane. E toru nga po e tangi ana, ka puta a Kura i te ata kurakura, ka puta ki waho, ka whano ki runga i te paepae. Ka tata mai a Ru i nga pokuru hamuti o Kura, tahi pokuru a Kura, rua pokuru a Kura, toru pokuru a Kura, ka hiko te uira o te kura o Ru ki nga kanohi o Kura. Ka mea, "M, m, m, taku matua ko Ru." "M, m, m, taku tamahine ko

* Kahore, kahore.

Kura." Ka mea mai a Ru ki a Kura, "Kai whea koa to tane?" Ka ki atu a Kura, "Tera kei roto i te whare." "Haere ra ka ki atu kia whitiki, i a ia." Ka whakao atu a Kura, "O, o, o!" Ka pa te karanga a Kura ki a Te Utu, "Te Utu ki waho! tenei taku matua ko Ru, ka haere mai ka riri, ka haere mai ka nguha." Ka mea mai a Te Utu, "He aha i whakaaraarahia ai te moe i te po?" Ka rua nga karangatanga penei a Kura, ka karanga mai a Te Utu, "Ka haere mai ka aha i tona hunaonga tipu?" Ka mea mai a Kura, "He aha te mea i patua e koe?" "A, koia, koia, koia tau E Kura;" ka mea mai a Te Utu—"Taia, taia, taia kia humea taku maro au e Kura." Ka whawha atu a Te Utu ki tona putea, he pirau. Whawha atu ki a Kura, rawe ana. A ka tatari marire a Ru, ka oti te taka a Te Utu i a ia, ka puta a Te Utu ki waho; heoi tukua ana kia haere. Ka mutu, ka patua e Ru ma te iwi o Te Utu. Ka puta atu te kupu a Kura ki tona matua ki a Ru, "Whawhakia to hunaonga." Ka mea mai a Ru i tana whakatauki, "Tukua! tukua! ki te ara roa, hitoko ki te ara poto. Ko au ko Ru(a) titi mangi kau ana taku ara e whano ki Te Kopua. Ta!" Ka tu ko Te Utu, ka patua ko nga tamariki tane o Te Utu, ke whakaorangia nga tamahine.

KO RU RAU KO TA UTU-KAI-TAOKETE.

(Expressed in the Moriori language.)

TOKORU ka tamiriki tane a Ru,* tokotehi (or etehi) ka † tamiriki mahine tona ane ingo(a) ko Kura. Ka ingo ona hunau potiki, ko Mono rauu ko Utu(a). Ko ka tamiriki enei a Ru, hokomoe ana e ii to' tamahine a Kura ki a Ta Utu-kai-taokete, koi t'hokowai e mau nei i enei hokotipuranga mo tangat' t'huri tat'(a) eneti ki ona hunaunga; "A, Ta Utu ra, Ta Utu-kai-taokete."

Na, noho ana a Kura ma i to ratau kainga i ri Kopu(a), ko ro kainga o to ratau matu(a) tchiwhe, tchiwhe no atu. Ka hui a Ta Utu ratau ko o' taokete i na ‡ ka puna ma ratau, ka oti; i tena po, i tena po khia roro ratau, khia tuku i a ratau puna ko ro te wai ki tohuna ma ratau. Na wai ra, ka kore here ka mounu o ka puna a, ka kore rawa. I toh' enetanga khia roro ratau ka tuku i o ratau puna ko ro te wai. Ka ki atu a Ta Utu ki o' taokete; "E mounu ranei a koru?" Ka ki mei "Ka rao a mau nei mounu." Ka me(a) a Ta Utu; "Mi ha ka nei e mounu mo a tatau puna?" Kanei a Ta Utu ka ki etu ki wa § tamiriki ka me; "Ka roro koru ka kimi rakau mai maku, ki ri me tika." K' here ka tamiriki, ka kimi rakau mai, k' hoatu ki a Ta Utu. Ka me a Ta Utu ki a rauu; "Ehara ka rakau nei, koru ro hoko ra e kimi mei ki ka rakau i a' tika." Hoko-hikohi wa tamiriki nei ka kimi rakau mei ma Ta Utu'; ka khioke mei rauu i toki rakau mo Ta Utu, ka me atu a Ta Utu ki a rauu; "Ehara a koru rakau nei ering' koi ka me a' tika." To rauu

* Ru appears to be in Maori, Rua.

† *Nora*.—Peculiar plural use of *Ka*. *Ane*: this appears to be in Maori, tona nei ingoa—a peculiar idiom.

‡ Peculiar use of *na*.

§ *Wa*=Nga in Maori.

herenga i here ai rauu ka matara atu ki paratu, ka me etu a Mono ki to' tein' ki a Utu(a); "Awai, i 'ha ka nei ka rakau e mahia nei e tauu? ki taku hokaaro enei rakau e wero i a tauu." "E, mo tauu nei ka' e ka rakau nei." Ka me a Utu(a) ki tehukana; "Koi ka' e tchi a ko', mo tauu nei ka e ka rakau nei, tika raw' to hokaaro ki a tauu awainai; pehe ana ko ki a tauu?" Ka me atu a Mono ki to' teina ki a Utu(a), "Kaare ka' e khia ro tauu nei ki to tauu matu ering' ko' e to(e) iakoi, ko ko'(e) ka tae ki to tauu matu(a). Akuanei ko ko' enak' e te, mokai taku wewe; e kore au e kaha ki te here." Here ana rauu korero here ana i enei kupu. Na ka puta a Ta Utu ki ta whai i a rauu ke patu mounu mo ka punga, e me ke mate ei i tehuna. Na, ka rere a Utu' rauu ko to' hunau tongihiti, ka tata mai a Ta Utu ki a rauu k' whawha etu a Utu ki t' hunau tongihiti, ka waha ku rung' i to' tehura, ka tata raw' mai a Ta Utu ki a rauu, ka tahuri a Utu ku muri, hokotahute etu i a Ta Utu'; pen' an' ta mahi a Utu, ko take hoke e kore e kaha a Mono ki te here wewe mokai. A k' hokaaro ko Mono, akonei ka mate anak' rauu ko tona hunau potiki, nunei ekore hurii eto rauu matu ko rauu matenga. Ka me etu a Mono ki tona hunau potiki. "Kotiia taku upoko, mauria etu ki to tauu matu, here e kaw* i a ko ke tae ei itehi o tauu; nangenei ko' hokotaimaha. Ka me atu a Utu ki to' tehukana, "Ekor' e tau maku eneti ko' e patu." Ka me a Mono ki a Utu, "E tau no atu ke tae ei itche rangat' o tauu ki to tauu matu." A tohiei uru a Utu ke patu e ii ton' hunau tongihiti, a ka kaw' enehi a Mono ki tona hunau potiki k' hara mai ka koti i tana upoko ke maurii ki to rauu matu. Ka roa nei i tch aruwarutanga a Ta Utu i a rauu, ka nei a Utu k' hokaaro, ka mate enak' mauu ko taku tehukana, ka nei a Utu ka tahuri etu ki ton' tehukana ki a Mono, ka tehuku ta ihu ki to' tehukan(a), ka toru tehukunga o ta ihu o Utu ki ton' tehukan(a), ki a Mono, pahii toto; kotia ana ta upoko o Mono e to' teina, a, hunatu ana ii ka riro. I aruwaru no a Ta Utu i a Utu, tohiei mau, here marire ana ka riro ki tana matu. Ka noho a Ta Utu-kai-taokete k' ehe i a Mono hei mounu mo ka punga, a mutu ka tehuku i ka punga ko ro to wai i tchia po. I tch ata ka mate ka tehuna i ka punga, ka maurii etu ki ton' wahine ki a Kura, ke taka ma rauu—e, me ra tohiei to mei ki a Kura ka mate ona hunau potiki. I ri me ka pokon'(a) e ii ko tehuna omu(a), ka kite ii i ri matchu o tona hunau potiki i roto i tch anga o tehuna, ka me etu a Kura ki a Ta Utu', "I ah' hoki kanei tenei mounu au e Ta Utu'?" "Ka kimi hok' ko' i ta tauu mounu i ri kiri Weke?" "Ki au ra, ka nuku ki pehake penei me taku kiri." "Ti-i-i! i'ha ka'e ko' hokotau ai ki a ko'? No no no!" Ka me atu a Kura; "Tehe koa nei o taokete?" "Tera, a te kei i ta rauu kei, ko tehutchuti were, ko tatahioi." Ka me mai a Kura; "E, karang' atu ra!" A karang' hokahewahewa, "E, me ma! Ooi! ooi! ooi! Na, e tchira ra, karang' mai na." Ka taona ka tehuna, ku mouu, karang' a Kura ki a Ta Utu' k' haramai taumaha i ri mere o ka tehuna. Ka me mai a Ta Utu ki a Kura; "E, kei ra na." Kanei ka kei ko Kura. Ka tau atu inginei a Ta Utu i ka maanga a Kura; tehi maanga a Kura, ru maanga a Kura, toru maanga a Kura. "A, ka kei mounu ko' i o kotau kiri potiki ma!" Nunei ra ka mate te wahine ra ka me; "E, Ta Utu ra, Ta Utu-kai-taokete!"

* Maori *kawe*. This also in some cases pronounced so much like *kao'* that it is scarcely distinguishable, thus, *manaw'(a)* or *manao*.

Hokotika ko Kura, k' whano ko ro t' whare tangi ei, tangi te po, tangi te ao. Koihi tapa ai a Ta Utu ko Ta Utu-kai-taokete. Mona e kei i to' pani (or taokete).

A, e tangi ana ko Kura, hokaaro ana ka mate enak'(e) ranei ona hunau potiki, kaare ranei, ka riro ranei itehi ki to rauu matu tane. E toru ka po e tangi ana ka puta ko Kura i teh ata kurakura (or mea mea) ka puta ko waho, ka hana ku rung' i ri pepe, ka tau mei ko Ru i ka pono hhiamuti o Kura, tehi pono a Kura, ru pono a Kura, toru pono a Kura, ka hiko ta rauira o ru kura o Ru i ka konehi o Kura. Ka me; "M-m-m-taku matu ko Ru." "M-m-m, taku tamahine ko Kura." Ka me mai a Ru ki a Kura, "Tehe koa e to tane?" Ka ki atu ko Kura, "Tera, tchi roto whare." "Here ra e ki etu ke rupe aii." K' hokoo etu ko Kura, "O, o, o!" Ka pa ra karang' a Kura ki a Ta Utu, "Ta Utu ki waho; tenei taku matu ko Ru k' haramai ka riri, k' haramai ka nguiha." Ka me mai ko Ta Utu "I ah' hokaaritiai ei to moe i ri po?" Ka ru ka karangatanga a Kura penei, karanga mai ko Ta Utu, "K' hara mai ka ah(a) i tona hunonga manawa?" Ka me mai ko Kura; "I' ha te me hoke-hewetii e koe?" "A koihi, koihi, koihi tau e Kura;" ka me mai ko Ta Utu a, "taii, taii, taii k' hume i au taku maro nau e Kura." Ka tango atu ko Ta Utu ki tona pute, ka pe; tango atu ki to Kura e piri anei. A, ka tari mari ko Ru, ka oti i taka o Ta Utu i aii, ka puta ko Ta Utu ki waho; ka hure e tohuk' etu ei k' here. Nunei khia patu ei ko Ru ma i ra kiato o Ta Utu. Ka puti etu ko ru kupu a Kura ki tona matu ki a Ru, "Whawhakia to hunonga." Ka me mai ko Ru i tana hokotauki, "Tchuku! tchuku! ki teh' ara ro, whatina ki teh ara poto—ko au ko Ru, titi, marukoa taku ara e whano ki ri Kopua. Ta!" Ka tu ko Ta Utu, ka patu ko ka tamiriki tane o Ta Utu, k' hokoora ko ka tamiriki mahine.





EXPLANATION OF SOME MATTERS REFERRED TO IN THE PAPER, "THE COMING OF THE ARAWA AND TAINUI CANOES FROM HAWAIIKI TO NEW ZEALAND."

BY TAKAANUI TARAKAWA.

TRANSLATED BY S. PERCY SMITH.

PART II.

THE MATAU-A-MAUI. THE FISH-HOOK OF MAUI.

YES, that is the meaning of this word—just what I saw expressed in your English language. Waikawa is outside, and Te Mahia within; just outside to the south of Napier is one end of the hook. That part of the coast curves, having the Wairoa, Mohaka, and Tangoio in the middle of the curve, hence of old this was said to be Maui's fish-hook, on account of the bend of the coast: that is the interpretation of that expression. This island was fished up by Maui; but where was the place of the canoe? Possibly it was the heavens itself, from which was fished up this monstrous fish. And how big was the fishing-line? These matters cause us to laugh now-a-days.

MANA.

In the words of Tama-te-kapua to Tuhoro, "Let your purification of yourself be properly done," are many meanings. It is quite true what has been said in your language, that when Tama' died, his *mana* (power, prestige) was left to his offspring. The chief-like power, power over the people, power of oratory, such as is possessed by the offspring of the orators inciting to deeds of war and strife, for guiding the tribe, power over property, power over superior kinds of food, such as *huahua* (preserved foods), and so on. These are called chief-like powers; the power of the *Tohunga* is separate, and applies only to that which concerns his Priestcraft. There are thus two kinds of *mana* (power), both of which were possessed by Tama-te-kapua and Ngatoro-i-rangi, and they were equal as respects their power in war, but Ngatoro-i-rangi alone directed the works of *mana* (supernatural power). But, so far as oratory goes, used to incite to deeds of bravery, or the direction in war, Tama' had the special knowledge in such cases, as well as stout-heartedness. Now, Rangitihi was a great-grandson of Tama-te-kapua, and his *mana* descended direct to the latter. The elder sons of Rangitihi were not able to perform the

rites over their father, to bind him up after his death, for fear of his *mana*, or "spiritual influence."* Then up rose Apu-moana—all the elder brothers being there—the last born child by the chief-wife named Manawa-kotokoto.† All the young chiefs were unable to perform the rites on account of their fear of suffering the same fate as Tuhoro, lest their *Karakias* should be imperfect or "broken" in the *whakaputa horohoronga*.‡ If the *Karakia* is imperfect or broken, or anything omitted, the reciter would be the victim himself.§ It was, therefore, a long time that Rangitihi laid after death; Apu-moana considered that his elders should perform the rites, because they were the seniors. In consequence of his elder brethren declaring that they could not bind up their father, he cast off his clothing, and, without any fear in his heart, lifted up his invocations to defend himself from the *mana* (spiritual influence), and bound up his father with the *aka* or vines; hence the "saying" of the Arawa tribe: "The eight hearts of Rangitihi, the head that was bound with the *Akatea*" (a vine or climbing plant, the *Metrosideros albiglora*). The work of deliverance from the "spiritual influence" was correctly performed by Apu-moana.

Let it be clearly understood: The aforementioned *mana*, or "spiritual influence" of Tama-te-kapua, fell upon Tuhoro, who alone performed the rites on his father. As Tuhoro died, he told his sons to strike his head with a wand and then take it to their uncle Kahu, who would operate on the *mana* (or perform the purifying ceremonies), Ihenga not being able. They were told that they were not to touch food until they reached the *tuaahu* (altar) at Maketu; on their return they might eat. So the *mana* of that thing (the wand) remained permanently with Kahu. Kahu's son was Tawake, whose son was Uenuku, whose son was Rangitihi, alluded to above.

Another way in which the priestly *mana* of the father is transferred is thus: The father tells his son to bite the great toe of his left foot, and then to fast, neither touch food; eight days do they fast, sleeping at night, whilst the father teaches what he has learnt in Hades, until all the *Karakias* are learnt; then is the work finished. Now, with reference to the *mana* of chieftanship left to the offspring, the *mana* of Tama' was acquired by Kahu. It is said of Te Arawa tribes that the very *mana* of Tama-te-kapua rests on them, the whole of it, as well as his valuable property, such as the axe with which Te Arawa canoe

* Notwithstanding Hare Hongi's objection to the author's use of the word *mana* in this connection, I can only translate it as it is given, and would suggest that the author means to imply that the fear of the *mana* arose from a feeling of unworthiness or inability to sustain all that is conveyed by that term a chief's *mana*, a fear that any infringement should react on them.—S.P.S.

† The children of these two were: Rakei-ao—the elder—Kawa-tapu-a-rangi, and Apu-moana. Rangitihi had a child by Rongomai-turi-huia, named Ba-to-rua. His children by Kahukare were: Rangi-whaka-ake-au, Rangi-aohia, and Tauru-wao. His son by Papa-whara-nui was Tuhourangi; these are all the old man had.—T. T.

‡ *Whakaputa-horohoronga*: See *Journal*, Vol. II., p. 252.—S.P.S.

§ When the *Tohunga* stands forth, and is uttering his *Karakia*, or is bewitching any one, maybe his *Karakia* is well said, and clear to his own hearing; but, if one word is perchance lost, it is said to be broken, *whati*; he knows at once he will suffer for this. Again, his *Karakia* may be quite clear, but presently it is disjointed, and the words are not clear; this is called a *whakapuru*, and he knows at once he will be a victim of his offence.—T.T.

was hewed out, called *Hauhau-te-rangi*; his ear-drop, called *Kau-kau-matua*; and other things. It was that axe, also, which hewed out *Totara-keria* canoe. I never saw the axe myself, but our fathers have, and they handed down to us its history. It was only the chiefs of the tribe that were entrusted with these properties. The axe was lost when *Te Heu-heu Tukino* was overwhelmed by the landslip at *Taupo* in 1846.

KURA, WHATU-KURA.

You are quite justified in searching out the meaning of this, as you have expressed in your own language; the following is the description, but there are two distinct things, the *Kura* and the *Whatu-kura*. The *Kura* is precisely the *Kura* (or head ornament) of *Tama-te-kapua*, and hence the name *Kura* (for such a thing). It is derived from its appearance, from its redness, but our ancestors gave two meanings to that name. It is said, the *Kaka*, parrot (*Nestor productus*) brought the *Kura*, and concealed it beneath its wings; it is said of a *taiaha*, or double-bladed club, it is a *taiaha-kura*, or club adorned with red feathers, even from far *Hawaiki*; it is said of the red feathers of the *Kaka* bird, the *Kuras* of *Tama*, if they are left in a dark place, the redness can still be seen shining in the dark.

The other (the *Whatu-kura*) is a *paua* (*Haliotis* shell fish-hook?) such as I have described. It is like a quartz stone in appearance. It is not very large, and is cylindrical in shape, like a *Pounamu* (or greenstone) ear-drop; it is not at all flat, and is about four inches long. It is quite correct what you say, that the *Tohungas* collected that kind of stone in some part of *Hawaiki*, for they are to be found there, according to what I have heard regarding that *paua*. If it is used at sea, although the *Kahawai* fish (*Arripis salar*) may be three miles distant, they are attracted to it, and by it caught. I have also heard that the *Whatu-kura* is a *tupua* (or endowed with supernatural powers).* Both it and the *Kura* are deposited in the same place. Would that all the old treasures brought over in our canoe were as safely preserved!†

TURA.

Now, in reference to what has been said on page 49, Vol. III., expressed in the English language, about *Tura*, I do not know in what canoe he came here. I am much amused at your supposition as to his canoe, to the effect that it was a block of pumice stone (*punga-punga*). *Te Pungapunga* was a veritable canoe, according to my idea; it was one that escaped the destruction at *Maikukutea*, one of the fleet of *Te Tini-o-Manahua*, and he (*Tura*) swam to the mainland from *Motiti* Island, and on account of the short distance his breath held. That people (the descendants of *Tura*) are very low in the scale; they have no prestige derived from an ancestral canoe, nor was ever one of *Tura*'s descendants a *Tohunga*, or orator. There are four tribes who claim partial descent from *Tura*; amongst them are *Te Arawa* and *Ngati-raukawa*.

* The author subsequently writes: "*Hine-te-iwa-iwa*, the mother of *Tangaroa-potiki*, went forth to set her net to catch fish, and hauled up in it the *Whatu-kura*. Her mother, immediately she saw it, knew it to be a *tupua*, so it was formed into a fish-hook with miraculous powers." *Hine-te-iwa-iwa* is the fair lady of Polynesian fame, who swam across the ocean to her lover *Tini-ran*, the King of Fish.—S.P.S.

† Vol. II., p. 232.

THE FAREWELL OF HOUMAI-TAWHITI.

I will explain that previous to the farewell of Houmai-tawhiti to his elder brethren and his relatives, mentioned in my first paper on the second page, that when all had gathered on board Te Arawa, the old man stood up and recited this *Karakia*: (See the original in the Maori language. Without help from a *Tohunga* it cannot be translated, though the sense can be gathered).

THE TUAAHU.

I will explain the words of Ngatoro-i-rangi at page 238, Vol. II., when the canoe Totara-keria was named, and when his younger brother Mawete wished to call it after Te Arawa, Ngatoro' would on no account consent. He was right; the name Te Arawa was very sacred. The *tuaahu* of his grandfather Tuamatua ranked above all the great *tuaahus* of Hawaiki. It was a Kauhanganui; it was the place where he offered at the altar to his god, to Tu-mata-uenga.*

There are many kinds of *tuaahu*; the Tapatai is one, the Ahupuke another, the Torino another, the Ahurewa another—this kind is movable, it is a good one, like the Ahurangi, and brings salvation to man. The latter kind of *tuaahu* is made on the ground, and can be removed, but the prayers must be offered at a distance, and then the earth must be removed to another place and left. The *Tohunga* is able, also, to make use of his hand for reciting his *Karakias*.†

TE KAWA.

There are five *mauri*,‡ or emblems, in this island; but I am about to explain, now, the *Kawa*,§ or prayer before war of the tribes of the island, of which there are eighteen. There is no tribe that has not a *Kawa*; it gives them stout-heartedness in war. When war is near, probably a morning is chosen, all the warriors are wetted (sprinkled); in the evening the *Tohunga*, or priest, stands up to pray, and sprinkles water over the whole of the host, and at that time will be ascertained their success or otherwise against the foe. The warriors, even if six or seven hundred, all stand on the edge of the stream, whilst the *Tohunga*, casting off all his clothing, stands naked. He then jumps into the water and performs his incantation, at the same time sprinkling all the people, so that all may be wetted; during this time the god declares to him the success or otherwise of the army, or

* I can only suggest that the author means here, that the sacredness of Te Arawa canoe, which prevented its name being applied to another canoe, was due to their great high priest, Tua-matua, having offered up his prayers of dedication for the Arawa, at the sacred altar of Kauhanganui, in Hawaiki; accompanied, no doubt, by the sacrifice of a human life, as was the custom, and thus its name became too sacred to be applied to another, for the reason that it could not be dedicated at the same famous shrine in Hawaiki.

† See an illustration of this, Vol. III., p. 152.

‡ *Mauri* means the soul, seat of life; but in this case it is somewhat different and seems to mean some emblem, which, having been brought over the seas from far Hawaiki, had the idea of sacredness attached to it as a connecting link with the old home of the Maoris. In this sense, it is akin to the Whata-kura described by Hare-Hongi in Vol. III., p. 39. It seems akin, also, to the relics of the Middle Ages.

§ There are several kinds of *Kawa*; one for removing the *tapu* from a new house, another connected with the cutting of the umbilical cord, etc. There are about 18 principal tribes (with many subdivisions), hence the 18 *Kawas*.

of the safety of the *Tohunga*. If it eventually turns out that they are successful, and the enemy falls, the *hau* of a man, a lock of his hair, is brought back to feed the god with, in order that the "spirit of bravery" of the people may return to their hearts (*mauri**). All the time one of the *Tohungas* has remained at home, he who has in keeping the *mauri* (the heart) and the *Kawa* of the tribe. So the *hau* is given to the god; it is given to him to feed on, and he consumes it in the *waka*, or receptacle in which he dwells.

The *waka*, or receptacle, is just like a *waka*, or canoe, in shape, and is very carefully made. It is from eighteen inches to two feet long. In appearance it is like a *waka-huia*, or box in which to keep *Huia* feathers, used as plumes by the people. It has a lid to it, and is carved outside. Formerly, when there were no (European) axes to hew it out easily, it was sometimes made of Totara or Manuka bark, and bound outside with vines. When the army return from man-killing, they bring with them a lock of hair of one killed in battle, and it is fed to the god, the binding outside the *waka* being undone, and the lock of hair placed at one end of it; the god then comes forth, and twists the hair and takes it to himself, then returns within. The part of the god which appears is just like an earth-worm; after twisting the hair, he returns inside his dwelling to eat it.†

Another matter connected with this subject is this: Should the army be beaten, they immediately take one of their dead to the *Tohunga* of the altar. If the death occurred one day, the body must arrive on the morning of the following day. On arrival, the *marae*, or court-yard of the altar, is carefully swept, and there the body is left lying with the face upwards; it is stiff and rigid. All the time, the numerous people are looking on in expectation. The priest of the altar then stands forth alone—he is without clothing, excepting a girdle of fresh flax round his waist—and offers up the incantation of the *Kawa*, and then the whole of the multitude of people are able to see the turning over of the corpse. Not a single individual is near the side of the defunct, and the priest also stands at a considerable distance off. The people all know the meaning of the turning. This is said to be a "defeat avenged;" it is never very long before the tribe who beat them will fall.

* This part of the ceremony is also called the *Whangat-hau*, feeding with the medium. See Note, Vol. III., p. 172, for this meaning of *hau*. It is sometimes a lock of hair, at other times part of the scalp, also.

† The *hau* is also called a *wew*, and it equally means a lock of hair, or part of the scalp with the hair on it. Mr. Shand briefly describes the following variation of the above ceremony, as practised by another branch of the Arawa tribe. The priest having charge of the *wew* sits down on the ground with his legs extended before him, the whole of his body being covered with a thick mat made of *Toi* (*Cordylina indivisa*). Some one then places a human arm or leg between the legs of the priest, when the *wew* advances from under the mat, draws the arm within it, and it can then be heard crunching the bones. On the priest lifting the mat, soon after, nothing whatever is seen of the arm. Such is the belief of the old Maoris.

WHAKAMARAMATANGA O TE PEPA O "TE
HOENGA MAI O TE ARAWA RAUA KO TAINUI
I HAWAIIKI."

NA TAKAANUI TARAKAWA.

WAHI II.

Mo TE MATAU-A-MAUI.

A E, koina tonu te hangaitanga o tenei, kua kite iho nei au i te kupu i to koutou reo Ingirihi; ko Waikawa kei waho ko te Mahia kei roto, kei waho o Nepia teteahi pito. E piko ana hoki taua takiwa, ko Te Wairoa ki Mohaka ki Tangoio a waenganui o taua piko, ka kiia nei a namata ko Te-Matau-a-Maui, he piko tonu ra no te takoto o tera wahi ka kiia nei he matau, koinei te ahua tiro tiro ake ki ana tu korero nei. He mea hi te motu nei na Maui. I whea ra te taunga o te waka? ko te rangi tonu pea e tu iho nei te waka i hiia ake ai te taniwha ika nei. A, pehea ra te nui o te aho? He whakakata ake enei kupu ki a tatou.

MANA.

Te kupu a Tama-te-kapua ki a Tuhoro, "Kia tika to whakaputa i a koe," he maha nga hua o taua kupu, ka tika ano tenei e mau nei i to koutou reo, kua mate ia kua mahue iho tona mana ki tona uri; te mana rangatira, te mana ki runga ki te iwi, te mana korero e kiia nei nga uri o nga tangata pu-korero mo te pakanga, mo te riri, mo te whakahaere i te iwi, mana ki te taonga, mana ki nga kai rangatira, huahua, aha, aha. E kiia ana tena he mana rangatira; e wehe ke ana te mana tohunga, kei nga mahi tonu ia o tona tohungatanga e tiaki ana. Na, erua aua tu mana, i a Tama-te-kapua katoa, i a Ngatoro-i-rangi katoa, engari ka topu raua ki runga i nga pakanga, kei a Ngatoro-i-rangi anake te whakahaere o nga mahi o te mana, e rangi mo te korero o te toa, o te whakahaere o te riri, kei a Tama-te-kapua te matauranga mo te whakahaere i era ahua, te manawanui.

Na, ko Rangitihi, he mokopuna tuatoru na Tama-te-kapua, i maro tonu iho taua mana o Tama, tino pumau ki a Rangitihi. Kore rawa i kaha nga tuakana ki te raweke i a Rangitihi, ki te takai, i te wehi i tana mana. Na, ka whakatika atu a Apu-moana—e noho katoa ana nga tuakana—he tamaiti whakapakanga a Apu-moana na te wahine matua, na Manawa-kotokoto.* Na, kore rawa i kaha te hanga rangatira nei i te matakau, kei pera me Tuhoro, kei whati te karakia whakaputa horohorongaki. Ki te whati hoki, ko ia tonu ka riro i runga i te

* Ko a raua nei tamariki, koia enei; ko Rakei-ao, to mua, ko Kawa-tapu-a-rangi, ko Apu-moana. Ko te tamaiti a Rangitihi i a Rongo-mai-turi-huia, ko Ra-to-rua. Ko nga tamariki a Rangitihi i a Kahukare, ko Rangi-whaka-ake-au, ko Rangi-ahia, ko Tauru-wao. Ko te tamaiti a Rangitihi i a Papa-whara-nui, ko Tuhourangi, ka mutu nga tama a te koeke nei.

whakapuru, a, i te whati ranei, a, i te tupeke ranei o tana karakia.* Na, ka roa a Rangitihī e takoto ana; e mahara ana a Apu-moana ma ona rangatira ano e raweke, ko ratou hoki nga matamua. No te kupu a ona tuakana, kaore raua e kaha ki te takai, ka unuhia a Apu-moana i ona kaka, kore rawa i tae mai te ngakau matakū ki a ia, i hapainga atu ano e ia tona karakia parepare i te mana, na, ka takaia e ia tona papa ki te aka, koia to Te Arawa pepeha; "Nga pu manawa e waru ko Rangitihī, te upoko i takaia ki te akatea." A tika rawa atu te mahi a Apu-moana i a ia te whakaputa i taua mana nei.

Kia marama: ko taua mana o Tama-te-kapua i mau ake ki a Tuhoro, nana anake i raweke, te matenga o Tuporo, kiia ake ra ki ana tama me patu he otaota ki tona uru ka mau ai ma Kahu e mahi taua mana, e kore rawa e kaha a Ihenga. No te mea i kiia ake raua, kua rawa e kai, kia tae ra ano raua ki te tua-ahu ki Maketu, kia hoki mai katahi ka kai. Kua riro te mana o taua mea, na, mau tonu iho i a Kahu. Na Kahu, ko Tawake, nana ko Uenuku, nana ko Rangitihī.

Tetehi ahua mo tena, mo te mahue iho o te mana o te papa tohunga, ka ki ake ki tona uri, kia ngaua te koromatua o tona wae-wae mau, ka noho puku, kaore e pa ki te kai, e waru nga ra e noho puku ana, ko te po ka moe iho; e ako ana mai te Tohunga ra i raro i te Reinga, a, poto noa mai nga karakia, katahi ka mutu.

Na, mo te mana rangatira ka mahue iho ki tona uri, ko te mana o Tama—mana tohunga—i riro mai i a Kahu. Erangi e karangatia ana te pumautanga o Tama-te-kapua ki runga i a Te Arawa, te mana katoa, nga taonga, te toki i tareia ai a Te Arawa waka, a Hauhau-te-rangi, me te whakakai, me Kaukau-matua me era atua taonga. A, na taua toki ano i tarei a Totarakeria. Kaore au i kite i te toki nei, erangi nga matua i kite, me ta ratou korero whakahekeheke ai, ki nga rangatira anake te takotoranga o aua taonga nei. Ko taua toki i ngaro i te horonga o Te Heuheu Tukino ki Taupo.

KURA, WHATU-KURA.

E tika ana ta koutou rapunga e mau nei i to koutou reo, koia tonu tenei te ahua na, e rangi e rua aua mea nei, he mea ke te Kura, he mea ke te Whatukura. Ko te Kura i pumau tonu ki runga i nga Kura a Tama-te-Kapua koira tenei ingoa te Kura. No reira ano te ahua, o te whero, a ka wahia taua ingoa nei e nga tupuna, ka kiia na te kaka i mau mai te kura, a, huna nei ki roto i ana keke, e kiia nei ki runga ki te taiaha, he taiaha kura enei no Hawaiiki mai ra ano, i kiia ai he kura kei te kaka, manu. Ko aua kura a Tama' nei mehemea ka waiho i roto i te wahi pouri ka kitea tonutia te whero i roto i te pouri e ura ana.

He paau tenei, a te Whatu-kura, koia ano tenei kua oti na ano e au te whakaatu te ahua, he kohatu kiripaka te ahua. Kahore i rahi taua paau nei, i topuku tonu tenei, ko te mata he wheua tangata, me he whakakai-pounamu te hanga topu, kahore i paraharaha taua paau nei, engari ki toku mohio e wha *inihi* te roa; a ka tika ta koutou i

* Mehemea e tu ana te tohunga, e karakia ana, e makutu ana ranei i tetehi tangata, he pai tona karakia, he marama ki tona whakarongo iho, a, kua ngaro pea tetehi kupu, ka kiia tera, "kua whati," ka mohio tonu te tohunga ko ia tonu ka riro. A, tetehi, i marama tona karakia, a, nakunaku ana tona reo, kihai i marama nga kupu, ka kiia tena "he whakapuru," ka pera ano tona mohio, ko ia ano. Mo nga mahi katoa o te tohunga, whakanoa tapu, whare nei, aha, aha, o te Maori tini mahi whakahouhou.

mea nei, na nga tangata tohunga i kohikohi era kohatu i teteahi wahi pea o Hawaiki, kei reira e takoto ana, ina hoki taku rongo ki te korero o taua paua nei. Mehemea ka tukua ki te moana, ahakoa te ika kahawai i te toru *maero* te tawhiti, ka haere mai ki a ia, a ka mau. E rangi i rongo ano au e kiia ana he tupua taua kohatu a te Whatu-kura, e takoto mai nei ano ratou tahi ko nga kura. He mea ake tenei kia penei te toitu o nga taonga o runga o ta tatou waka

Ko Tura.

Na mo te kupu e mau nei i te wharangi 49 a i te kupu e mau i te reo *Ingiriki* nei mo te koutou tupuna mo Tura, kahore hoki au e mohio ana ki tona waka, e kata ana ahau ki ta koutou ki mihinga ki te waka o Tura, a, kua mea nei koutou he pungapunga pea. He tino waka a Te Pungapunga ki taku mohio. He morehu no Maikukutea, no te Tini-o-Manahua, i kau mai i Motiti. He tata pea te akiakinga i ta ai te manawa i te ngenge. Ko tena iwi kei raro rawa kaore he mana-waka, kaore i rangona teteahi uri o Tura, kia tohunga, a, kia pu korero ranei. E wha nga iwi i uruuru ai a Tura, ko Te Arawa ko Ngati-raukawa; ko Ngati-raukawa i uru nui mai ki runga i tenei waka i a Te Arawa.

Te Poroporoaki a Houmai-tawhiti.

Ka whakamaramatia ake a mua o te poroporoaki a Houmai-tawhiti ki ana tuakana, ki tana whanau, e mau i te *pepa* tuatahi ra, i te rua o nga wharangi, koia tenei. Ka rupeke ki runga i a Te Arawa ka tu atu te koroua ra, ka hapai tonu atu i tona Karakia, ara :—

Tuatua mai,
Te whiwhia mai,
Te rawea,
Turou paraa Tangaroa,
I te orooro,
I te oromea,
I tukitukia ai koe,
I tataia ai koe,
O i!
Kiri o Tangaroa!
O i!
Tere te waka nei,
Tere angaia,
O i!
Tutaki ki tenei manuka,
Tutaki ki tenei ngahoa,
Tupu te mahara
Tupu ki roto.
Kia hono koe, E Tama!
Ko to hono tawhito.
Purua o taringa kia turi,
A, kia hoi,
Kei whakarongo koe
Ki te korero iti,
Ko te korero iti,
Ko tahuri na
Ko te hau aitu
Kihai te kanohi i titiro
Ko te taringa i whakarongo.

“E Tama! E Hei! E Oro! E Maka! E Tia! E! Naumai haere, e tae ki uta ki tai-ki-mau* koutou; ki tai-ki-noho, he huhu, he popo, he hanehane, he mate-aitu, ka he. E rangi me mau ki tai-ki-tu, he puia, he angina, he kotuku, mate kara, ka tika te mate.”

* Ara ki tenei motu.

TE TUA-AHU.

Na ka whakamaramatia ake ano te kupu a Ngatoro-i-rangi i roto i te *papa* tuatahi i te iriritanga ra o Totara-keria, i mea ra tona taina, a Mawete kia tapa ki a Te Arawa. Kore rawa a Ngatoro-i-rangi i whakaae. He tika; he tapu tana ingoa a Te Arawa, ko te tua-ahu hoki o tana tupuna a Tuamatua ko te mutunga mai o nga tua-ahu nunui o Hawaiki. He Kauhanganui ko te ara o nga rawa e kawea ai ia ki te tua-ahu ki te Kauhanganui, ki tona atua ki a Tu-mataueanga.

He maha nga ahua tua-ahu, he tua-ahu ano te tua-ahu Tapatai, he tua-ahu ano Te Ahupuke, he tua-ahu ano te Torino, he tua-ahu ano Te Ahurewa, tenei tua-ahu ka taea te hiki, he tua-ahu pai tenei, me te tua-ahu Ahurangi he whakaora tangata, ka taea te hamumu e te tohunga ko tona ringa tonu he tua-ahu mo ona karakia. A ki te waiho ki te whenua ka taea te hiki, e rangi me ata korero noa atu i tahaki, a, ka tiki atu ka mau i nga oneone ki teteahi wahi noa atu tu ai.

TE KAWA.

E rima nga mauri ki tenei motu, na, ka whakaatutia ake hoki nga Kawa o nga iwi o te motu nei—18. Kaore he iwi i kore te Kawa, koiria hoki te mana nui mo te riri. Na! ka whakatata ki te riri, a te ata pea ka maku ki te wai; i te abiahi ka tu te tohunga ki te karakia ka tau-whia te wai ki runga i nga rau tangata katoa, a ko reira mohiotia ai te mate, te ora, i te hoa riri. Ko te tangata, ahakoa e 600 e 700, ka tu katoa ki te taha o te wai te ope, ko te tohunga kua makere ona, ko te kiri kau. Na, ka peke ia ki roto ki te wai karakia mai ai, me te tauwhi mai i nga tangata katoa kia maku katoa i te wai; kei te whakaatu iho te atua i te ora, i te mate o tera ope, a, o te tohunga ranei. Mehemea ka tika, ka hinga te hoa riri, a, ka mauria te hau o te tangata, o te makawe o teteahi tupapaku hei kai ma te atua, hei whakahoki katoa i te hau toa o te iwi ki te mauri o te iwi. Kei te kainga hoki teteahi o nga tohunga, te tohunga kei a ia te mauri e pupuru ana mai me te Kawa o te iwi. A, ka whakahokia ki te atua, a, ka whangai atu, a, ka kai mai te atua kei roto i te waka.* He mea takai a waho ki te aka, a, ka weteweteki, a, ka puta mai teteahi pito me te toke whenua nei te ahua. Ka takawhiritia nga makawe e ia, a, ka hoki atu ki roto ki tona whare kai ai.

A teteahi ahua, mehemea i hinga taua ope ra kia tere te mau i teteahi o o ratou tupapaku kia tae ki te tohunga tua-ahu, mehemea no teteahi ra i mate ai kia tae tonu i te aonga ake o te ra i mate ai. Ka tae atu, ka tahia te marae o te tua-ahu, ka waiho te tupapaku, ka whakatirahatia te kopu ki runga—kua maro noa atu; e matakitaki ana nga rau tangata. Ka tu te tohunga tua-ahu, kaore he kaka, ko te puku he mea tatua ki te harakeke hou, ka hapai i te karakia o te Kawa, a, ka kite te rau tangata katoa i te hurihanga o tana tupapaku. Kaore he tangata i tata atu ki tana taha, kei tawhiti noa mai hoki te tohunga. Ka mohio katoa te iwi. Ka kiia tera "he mate ea," kaore e roa ka hinga te iwi i toa ra ki a ratou.

* Ko te waka nei, me te tino waka te ahua, he mea hanga marire. Ko te roa 18 *tahi*, he waka ano e rua *putu* te roa, kei te waka-huia, takotoranga o nga huruhuru, hei titi mo nga tangata, te ahua. Erangi he kopani ano tona, he mea whakairo a waho. I mua, i te wa kaore he toki hei tarei, a, mahi ai ki te kiri totara, manuka, ka hohou a waho ki te aka. Kei te taenga mai o te ope i te patu tangata, na ka kawea mai te makawe o te tangata o te parekura ra a te ope ra, ka whangaia mana, ka weteweteki nga hohou o waho, ka hoatu ki te pito o te waka, a, ka puta mai, a, ka takawhiritia e ia kia whiwhi te makawe ra ki aia, a ka hoki atu ki roto.



THE MAORI TRIBES OF THE EAST COAST OF NEW ZEALAND.

By W. E. GUDGEON.

(NOTE.—In the following paper we have inserted figures opposite several of the names in the genealogies to indicate the number of generations back from the present time at which the individuals flourished. These are of course only approximate, as the number of generations vary according to the different lines, and are generally longer the more women there are on each line. The figures will serve as some rough approximation to the date of the events related, if four generations are allowed to a century, for twenty-five years to a generation seems to be about the right number, in the opinion of several correspondents who have written to us on the subject.—EDITORS.)

UNTIL recently, it has been the rule even among the most learned Maoris, to deny that New Zealand was inhabited, when the first historical migration arrived from Hawaiki, and they assert that this migration was that of the well known ancestor Kupe and the crew of the Matawhaorua canoe. In fact the Maori *tohungas*, or priests, have utterly ignored all ancestors save and except those who can be traced to one or other of the canoes that are said to have braved the dangers of a long voyage, and in this manner, colonised these fertile islands.

The objection felt by all Maoris, to acknowledge descent from any but the most famous ancestors, is the result of a sentiment very strong in the Maori mind, *viz.*, the desire to possess a stainless pedigree. Now the Hawaiki immigrants, who may well be termed the Vikings of the Pacific, would seem to have been a people, both mentally and physically, superior to the tribes they found in possession, and this superiority was undoubtedly transmitted to their descendants, for in no other way can we account for the fact, that within five or six generations after the arrival of the Arawa migration, the whole *mana* (governing power) of the country, had fallen into the hands of the Hawaiki Polynesians.

Even at the present day, there are many tribes that may be regarded almost as autochthonous, and who claim their land from the ancient people; but in almost every case within my experience, they claim to have derived their *mana* from some well known member of the intruding Polynesians.

The Urewera condense the idea into a few words. “*No Toi raua ko Potiki te whenua; no Tuho te mana me te rangatiratanga.*” “Our

right to the land is derived from Toi and Potiki ; our power and rank from Tuhoe."*

It may fairly be inferred, that the ancient tribes were men of a milder type than their Polynesian cousins, from the fact that there is not one instance on record of their having produced a really great man. To be great in those days it was necessary, not only that a man should possess dauntless courage, but also that he should be remorselessly cruel. It was in these essentials that the ancient people were apparently wanting ; but this does not apply to the men of mixed blood ; here we have many instances of greatness, such as Rangihouhiri, Umu-arihi, and Uetaha.

In most instances it can be shown that when the Hawaiki Polynesians had become sufficiently strong in numbers, they, on one pretext or another, and by setting tribe against tribe, conquered the ancient people and reduced them to the position of *Rahi* (vassals), who were mere producers of food ; a position so degrading from a Maori point of view, that descent from these tribes is regarded as carrying with it the stain, if not of slavery, certainly that of servitude. Hence it is that the Maoris have, until recently, denied the existence of a pre-historic population.

There are Europeans who, although conversant with Maori history and language, yet hold firmly to the belief that New Zealand was without inhabitants up to the date of the first Hawaiki migration. Why they should adhere to this opinion is not clear, for it certainly should not be regarded as a matter for wonderment that there were ancient inhabitants ; the marvel is, that the fact should ever have been doubted. It is, says a learned writer, "a matter of history, that no country is found desert, by an invading, or migrating race, also, that no race however long established, and however indigenous it may deem itself, but will be found to have come from somewhere else, if we can only get back far enough to find out." The writer in question, might perhaps have added these words—and there is no race, however long they may have been in possession of a country, but will be found to have a more or less well defined tradition of other and more ancient occupants, whom they had either destroyed, or absorbed. The sentence would then have been complete.

In New Zealand, we have tradition of two such races, the red-headed Turehu, and the Maioriori. The Maori of the present day, speak of the former as fairies, but I have genealogies connecting the Maori with the Turehu, and it is to my mind very clear, that they were merely a race of people, who in the dim past, occupied these islands, and who were destroyed by the Moriori, or Maioriori as they are called by the Maori. It may perhaps be suggested, that the sandy-haired, fair-skinned, Maoris, who are known as *Urukehu*, may be of Turehu descent. There can I think be no doubt, that this peculiarity is not a freak of nature, but a reversion to some ancestral type ; a type by no means uncommon among the higher class tribes, and one held in much respect, as indicative of both courage and ability in war.

We are told, that when Te Ota-pehi organised his war party of Ngati-Bereahu, in order to attack the Ngapuhi, under Hui-putea, at Otorohanga in the King Country, he selected only *Urukahu*, and this

* Great grandson of Toroa, chief of the Mata-atua canoe.

he did, because it was an extremely hazardous service, in which spear and stone axe, were to meet musket and steel tomahawk.

There is yet another, and more important reason, for presuming the existence of an ancient, and non-Polynesian* people, and that is, the peculiar and highly conventional carvings of the Maoris; and their pattern of tattoo. It seems beyond a doubt, that the Maoris did not bring this knowledge with them from the Pacific islands, and it is not likely that such a remarkable form of art has developed itself among the Maoris, in the few hundred years between the advent of the Arawa migration, and the visit of Captain Cook. Many splendid specimens of ancient carving have been dug up out of swamps, where they have lain presumably for hundreds of years; but in these, we see no sign of the beginner's hand, they are of the same type as those of the present day, but better finished, and of a pattern to be found only in New Zealand; but when, or where, originated we know not.†

Perhaps the most interesting district in New Zealand, from an ethnological point of view, is that known as the East Coast, extending from the Wairoa River in Hawke's Bay, to Opotiki in the Bay of Plenty. For it is here that we find, the largest proportion of the ancient people (descendants of Maui Potiki) but slightly mixed with the Hawaiki Polynesians. I say only slightly mixed, because it is by no means clear to me, that the Ngati-Kahungunu are descended from the crew of Takitimu. They, like the Ngati-Porou, do indeed claim this descent, but they are utterly unable to say what ancestor came in that canoe. This ignorance is significant and remarkable, because they can, and do, trace from Toi-Kai-rakau to Tamatea, and they can also trace their descent from Paoa, who came to New Zealand in the Horouta canoe, five generations before the time of Tamatea. Of this canoe, a very great deal is known, but of Takitimu nothing, except that Ruawharo was the chief, and that he married Nga-Nuhaka, of the descendants of Rua-kapua-nui and was father of Kahutia-te-rangi. Ngati-Kahungunu do not however claim descent from Ruawharo.

The Wairoa tribes of Hawke's Bay, who are the real Ngati-Kahungunu, claim the following genealogy for their ancestor.

No. 1.

84 Toi-kai-rakau‡
Rauru
Tahatiti
Rakaiora

I do not intend to deal with the history, and genealogy of the Wairoa tribes in this paper, and will not therefore pursue the subject of Kahungunu any further at present,

* We understand the author to mean by Non-Polynesian, those who did not migrate here in the historical canoes, not that the first inhabitants were of a different race to the Polynesians.—EDITORS.

† We believe it to be quite true that the Maori carving is of indigenous growth, for nothing like it, or the tattooing, is found any where else in the Pacific. In connection with this however it has yet to be explained, how it is that the Morioris of the Chatham islands, whom there is not much doubt came from New Zealand and were of the same stock as the people found here by the Maoris, did not possess this art of carving, nor did they tattoo themselves. Either the art must have been developed since the separation of the Morioris, 27 or 28 generations ago, or the Morioris have lost the art, the surroundings in their new home not being favorable to its continuance. Perhaps Mr. Shand will be able to enlighten us as to whether there is anything in the Moriori traditions having reference to this subject, or to Matoru the traditional inventor of tattooing. Such Moriori carvings as have been seen are of a very primitive order.—EDITORS.

30 Tama-ki-te-hau
Tama-ki-te-ra
Tama-ki-te-matangi
Tama-ki-reia-i-Hawaiki
Te Kahu-arero

25 Pito
Rere
Tangi
Maika
Tato

20 Rongokako = Maures
Ihu-parapara = Tamatea
Kahununu
(Who lived about 17 or 18 generations ago.)

; This is the same Toti, who is shown by the Ngai-tahu genealogies on page 11 of Vol. III. of this Journal to have lived 48 generations ago.—EDITORS.

hither from Hawaiki, is I think beyond all doubt, as also, that his son and daughter, Paerangi and Hine-akua, settled permanently in New Zealand, and probably her husband Kahu-tuanui, and Hakiri-o-te-rangi; but I am of opinion, that most of the crew returned to Hawaiki with Paoa.

Paerangi is the ancestor of the upper Whanganui tribes, but the other three, are the ancestors of all the leading chiefs of the tribes I have mentioned; that is, ancestors by intermarriage with the numerous people, whom they found in possession of the country, whose genealogies show them to have been of Polynesian origin, but who trace back to ancestors unknown in the Pacific.

RONGO-WHAKAATA.

No. 2.

14 Rongo-whakaata
Rongo-mai-ratahi
Rua-whetu-tuki
Hoa-kore
10 Kai-taia
Inanga-matamea
Hihira
Tarehu
Kainga-kino
5 Whare-pirau
Hine-i-tuhia
Hine-hurangi
Eke-tu-o-te-rangi
Hirini-te-Kani
(Still living.)

come to New Zealand on the back of his *taniwha* ancestor, Paikea, and thereafter took the name of Paikea in commemoration of his great exploit, discarding his old name of Kahutia-te-rangi.

No. 3.

32 Rua-moko
Rua-kape
30 Te-Marea-o-te-rangi
Ngaru-o-te-whenua
Ngaoko-o-te-moana
Tu-moremore
Tu-haha
25 Maru-i-tauria
Maru-i-tawhao
Maru-i-torohanga
Maru-i-taketake
Maru-whakatipua

but will confine myself to the tribes of Poverty Bay, and northwards to Cape Run-away.

The modern, and well-known tribes of that district are as follows:—

Rongo-whakaata
Te Aitanga-a-Mahaki
Te Aitanga-a-Hauiti
Ngati-Ira and
Ngati-Porou

It is these tribes, who claim to be descended from the Hawaiki immigrants who came in Takitimu. As to the first two, and the last, I can find no evidence to justify the belief, that they are the result of any migration other than that of Paoa, *viz.*, the crew of Horouta. That Paoa did migrate

20 Rua-kapanga	Porou-rangi	20 *Kahutia-te-rangi
Rua-te-hohonu	Rongomai-a-niwaniwa	Maru-papa-nui
Uwawa	Apa-rere	Tu-toto
Manawa-pou	Hau-punoke	Tu-nui-o-te-ika
Nga-rangi-kokouiri =	Tu-mauri-rere =	Mapuna-a-rangi
	14 Rongo-whakaata	Te-Tapu

The Ngati-Porou of the present day assert that Kahutia-te-Rangi and Paikea are one and the same person, such however, was not the opinion of Mohi-Ruatapu, the most learned of all their *tohungas*. His opinion was, that Paikea was a descendant of Toi-kairakau, mentioned in genealogy No. 1.

The following is a genealogy of that Kahutia-te-Rangi who came from Hawaiki to New Zealand on the *taniwha*, and the relative position occupied by Rongomai-a-niwaniwa shows that the Kahutia in No. 8, could not have been the same person.

No. 4.

27 Amaru-nui-a-rangi =	Kea	
Waitu-ma-tangata =	Uenuku =	Bangatoro
25 Haku-manu-aitu	Kahutia-te-rangi	
Rua-huruhuru		
Rua-weuwei		
Tahu-paka		
Tama-nui-te-ra		
20 Uea-u-ngore		
Hewa-tauaki		
Tawhaki-ka =	Rongomai-a-Niwaniwa	
17 Apa-rere		

The descendants of Rongo-whakaata occupied a very limited area of land, between the the Turanganui and Waipaoa Rivers at Poverty Bay, extending only a short distance inland, and still known as Turanganui-a-Kiwa. The ancestor Kiwa, is but little known at the present day, but if we may judge from the fact that the ocean surrounding these islands is still spoken of as the "Moana Nui a Kiwa"† (great sea of Kiwa) we may suppose him to have been a chief of very high rank. I submit a genealogy of this illustrious chief, showing that his descendant intermarried with Uenuku-marae-tai, a child of Tahu, and nephew of Porou-rangi.

No. 5.

Katere-moana =	Turi-kakao
Rakai-tapu-take =	Kiwa
	Moana
	Ngaru-nui
	Ngaru-roa
	Marangai
	Tiko-haere
Houmea =	Kekerepo
Otu-tangi	
Otu-pawa =	Mamao
Uenuku-marae-tai =	Taku-rangi

From the foregoing genealogies, it will be seen that Turanganui was at one time inhabited by tribes who, whatever their descent may have been, certainly did not come in any of the historical canoes from Hawaiki.

At the same time it cannot be denied that Rongo-whakaata must have intermarried with the descendants of Rua-pani, who owned the Kaiti Block near Gisborne, and probably with other Hawaiki stock, but notwithstanding these marriages, the tribe must I think be regarded as a remnant of the ancient Polynesian people.

* Not the son of Rua-wharo and Nga-nuhaka.

† It is unfortunate that this name was not preserved and given in place of the Tasman Sea, Kiwa has certainly a prior claim.

TE AITANGA-A-MAHAKI.

This is the largest and most important of all the Poverty Bay tribes, and occupies all the country between the Motu, Hangaroa, and Waimata Rivers, and has for its neighbours, the Aitanga-a-Hauti, Ngati-Ira, Whakatohea, Ngati-Ruapani, Ngati-Tahu, and Ngariki tribes.

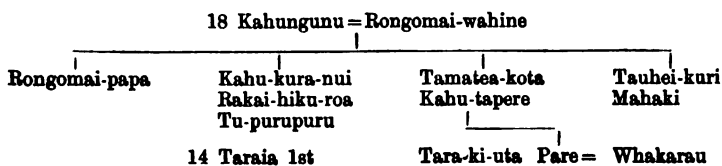
This tribe is descended in part from the ancient people, whose genealogy I have given, also from the Ngariki, and last, but by no means least, from the ubiquitous ancestor Tamatea, through his two sons Whaene and Kahungunu.

Concerning this man Tamatea, it may safely be said, that no other ancestor has at the present time such widely spread descendants, the whole of the Waikato people claim descent from him through Mahinarangi, who married Turongo, ninth in descent from Hoturoa, of the Tainui canoe, and most of the Arawa tribe are descended from Rongomai-papa, a daughter of Kahungunu, who married Tuhourangi, sixth in descent from Tama-te-Kapua. From these two marriages, it has come to pass that all of the central tribes of the North Island can claim Kahungunu as an ancestor.

It was in Turanga, Poverty Bay, that the Ngati-Kahungunu tribe may be said to have originated; for it was here that the children of Rongomai-wahine grew up to manhood, but how they obtained a right to live in this district, is not clear to me, unless it came to pass through marriage, as in the case of Tamatea-kota, who cohabited with Rongokanae, a child of Rongo-whakaata. At this period of Maori history, Kahungunu had no land, he was simply a wanderer, from Mangonui in the far north, and his wife Rongomai-wahine, belonged to the Mahia tribes.* In whatever way the right may have been obtained, it is very certain that the children of Kahungunu lived at Poverty Bay, and would probably have continued to reside there, had not Tu-purupuru, greedy of power, and jealous of the attention paid to the twin sons of Kahu-tapere, murdered those children, and in this way, brought about his own death at the hands of his cousin Whakarau, and caused the expulsion of most of the other descendants of Kahukuranui.

The following genealogy will explain the position :—

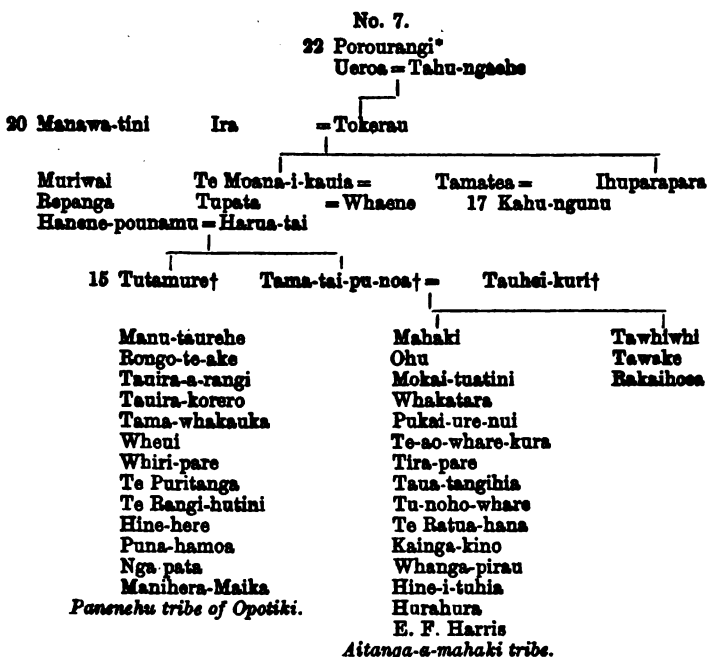
No. 6.



The murder of these children was a very important event in the history of Maori New Zealand, for it not only caused the migration of Taraia and Te Ao-matarahi, to Here-taunga (Hawke's Bay), but also had much to do with the migration of Rakai-paka, and Hine-manuhiri to Te Wairoa (Hawke's Bay).

The ancient genealogy of Mahaki is as follows :—

* In a future number of the *Journal* we hope to give the history of Kahu-ngunu and his migration from Kawhai-nui, near Tauranga, written by one of his descendants.—EDITORS.



TE-AITANGA-A-HAUIITI AND NGATI-IRA.

These two tribes may conveniently be taken together, for both of them claim Ira-kai-putahi as their ancestor, some claiming that this ancestor came in Horouta canoe, some in Takitimu canoe.

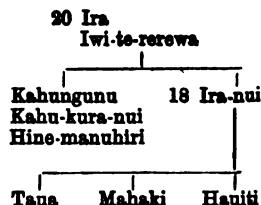
It is almost as difficult to reconcile the numerous contradictions and absurdities contained in the genealogies and traditions of this ancestor, as it is in those of Tamatea-pokai-whenua. It may I think be conceded, that one named Ira, did come in Horouta canoe, but it cannot be maintained that it was this Ira. Nor do I think that the one and the same man, was father of both Kahu-kura-ao, and of Iwi-te-rerewa; the relative positions of the generations of Paoa and Ira, will be seen at a glance by reference to this genealogy.

No. 8.

25 Paoa‡ (Chief of Horouta canoe)

Hine-akua
 Haua
 Aniu-ki-taha-rangi
 Te-Ngore
 20 Ueroa
 Tahu-ngahe-nui

Rua-te-pupuke
 Rua-pani
 Pukaru =



* From Porou-rangi, the Ngati-Porou tribe of the East Cape take their name. - EDWARDS.

† See this Journal, Vol. I. p. 167, for some incidents in the lives of these three individuals—"The Fall of Maunga-a-Kahia Pa"—by T. W. RIMINI. - EDWARDS.

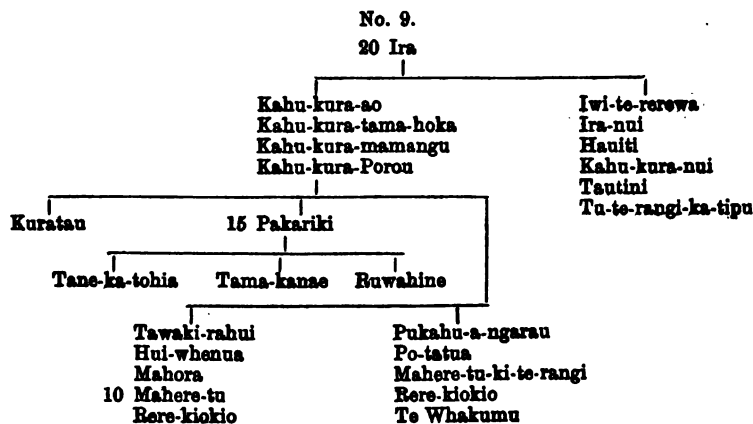
‡ See the history of Paoa, such as is known, in Vol. I. p. 76.

The Ira of Kahu-kura-ao may have come to New Zealand in the Takitimu canoe, but the probabilities appear to be in favor of this Ira having been one of the sons of Tahu, and a nephew of Porou-rangi. The Ngai-tahu of the Middle Island claim from two sons of Tahu, named Ira-a-Tahu and Ira-Paroa, and there is yet another Ira, son of Tura, from whom the Ngati-Ira of the Wairarapa derive their name; for it is not a fact that the name of Ira was first taken to the Wairarapa by the fugitives from Pakaurangi, those people fled to their kindred in that place, who were known by the same name. If my theory is correct that the East Coast Ira is one of these men, then it would place him in the exact position that he should occupy in the Maori Pantheon.*

From the youngest son of Ira-nui (see No. 8), is derived the name of the Aitanga-a-Hauiti tribe, it does not necessarily follow, that the whole of the tribe were, or are, descended from him, but he was the important factor in the tribe, and hence his name was adopted.

It was Hauiti, and his son Kahu-kura-nui, who attacked and drove away, his brothers Tana and Mahaki. The former of these two, retired with his adherents to Te Kaha on the East Coast of the Bay of Plenty, and there by intermarriage with the ancient Ngariki tribe, formed the famous tribe of warriors known as the Whanau-a-Apanui. Mahaki dwelt among the Wahine-iti, and his descendants married into that tribe and in due time fell under the *mana* of Tu-whakairi-ora, and his Ngati-Porou warriors.

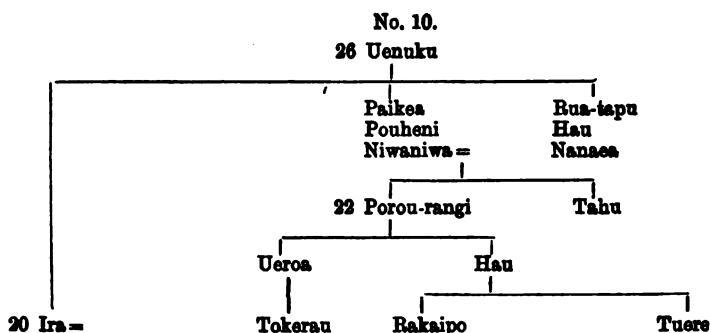
The genealogy of Ngati-Ira proper, differs from that of Hauiti.



It is said that Mahere-tu-ki-te-rangi was killed at the Pueru-maku fight by the war party of Kahu-kura-nui, and if such is the case, then Iwi-te-rerewa and Kahu-kura-ao, cannot be children of the same father.

The Ngati-Porou, claim Ira as a son of Uenuku and Takarita, and on the father's side, claim the same parentage for Paikea, but their own genealogies utterly refute this claim.

* There seems to be reason for thinking that one of the name of Ira, lived in far Hawaiki, for the Samoans have a tradition that the island of Tutuila, was called after a husband and wife named Tutu and Ila, the last being obviously the same as the Maori name Ira.—EDITORS.

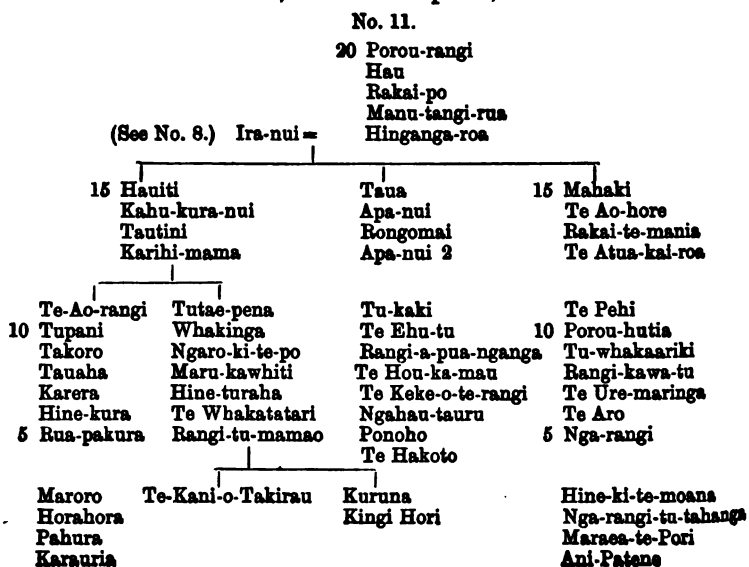


The Ngati-Porou, and indeed, all of the East Coast tribes tell the same tale in explanation of the distinctive name given to their ancestor Ira, *viz.*, that Uenuku having reason to believe that his wife had committed adultery with Tama-huna-rangi, and Tama-huna-ku, slew all three of the guilty parties, and to complete his revenge had Takarita's heart cooked, and given to her young son, who for that reason was ever after called Ira-kai-putahi.

The Aitanga-a-Hauiti, have from a very early period been a tribe of *mana*, who not only ousted their relatives and rivals, the Ngati-Ira, from most of their lands, but also have successfully held the lands, from Turanganui in the South, to Waipari Bay in the North, against all comers.

The leading chiefs of this tribe at the present day, are Kingi Hori (a nephew of the famous Kani-a-Takirau), Karauria Pahura, and Karaitiana-te-amaru—the latter a grandson of that Te Amaru, who by his outrages on his own people, compelled them to call in the friendly aid of the Whakatohea tribe, who came, and for ever settled the difficulty by killing and eating the savage who had regarded his own tribe much as a farmer would his flock of sheep, *viz.*, as fresh meat to be killed when required.

The following is a genealogy of the above mentioned chiefs, and also of the kindred tribes, Whanau-a-Apanui, and Wahine-iti.



The history of Ngati-Ira, is that of one long struggle for existence, for the most part the result of their own turbulent character. Up to the time of Kahu-kura-nui, son of Hauiti, there was peace in the land so far as Ngati-Ira was concerned. The trouble began when that chief sent two of his wives, Rakau-manawa-he, and Tahi-pare, to the Pakaurangi Pa, to ask Ngati-Ira for some seed *kumara*. These women were grossly insulted by the people of the *pa*,* and it is said, would have been killed, had they not been protected by Hine-tau-piri, who was related to both parties, and who brought the women back to Anaura. Kahu-kura-nui was not a man who could be insulted with impunity, and he resolved to attack Ngati-Ira; but as was often the case in those days, he dissembled his wrath, and consulted Hine-tau-piri, who said; "The *pa* will fall from want of water." We are then treated to one of those childish stories, with which the Maoris delight to ornament their traditions, and are expected to believe that dried crayfish, that had been steeped in salt water, were collected and presented to the Ngati-Ira, and that the tribe in question eat those fish with child-like confidence. If they did so, they were very unlike the Maoris of the present day. We may however, pass over these little embellishments, for the *pa* was suddenly surrounded by Kahu-kura-nui, and taken, despite the efforts of many brave men who repeatedly sallied out, and after dipping their mats in the water, fought their way back to the *pa*, so that the women and children, might suck the moisture from the garments. It is from this incident of the battle that it was called "Pueru-maku" (wet garments).

The chiefs in Pakaurangi Pa, were Te Rua-rau, Whakatuarehu, Tane-ka-tohia, and Hine-manuhiri. All of the people related to the last-named were saved. Many others escaped under cover of night; but about one-third of the garrison were either killed, or enslaved, among the former Mahere-tu-ki-te-rangi.

Those who escaped fled in three divisions, one party fled to Kaiora near Whangara, a few miles north of Gisborne, another to Te Anaraparapa, which was both a cave and a *pa*, this section of Ngati-Ira, was under charge of Tane-ka-tohia, who hearing that he was pursued by the tribe of Hauiti, retired to Manga-matukutuku, where they turned and defeated their pursuers, and again at the Waihou river, beat the same party back, killing the chiefs Angiangi, Rua-hana, Warawara-kau, and Te Rimu-tutae.

The third division fled to the Kuratao branch of Ngati-Ira, who had intermarried with the descendants of Porou-mata. Here, as will be shown, they murdered Tu-te-uru-hina, and then fled to the fastnesses of Huiaua Mountains where they were joined by Tane-ka-tohia and his section.

From this time there appears to have been continuous fighting, the result of which was generally against Ngati-Ira, and this state of affairs must have existed for many years, as we hear nothing more of Kahu-kura-nui. It is his sons and grandsons, who carry on the war.

The most formidable section of the refugees were those who fled to Kaiora, these people, after recovering from the moral effect of their defeat, mustered their forces, and marched to obtain revenge. They were however met by Moki, and his son Te Ao-tata, at Uawa or Tologa Bay, and defeated with the loss of their chief Whakairi.

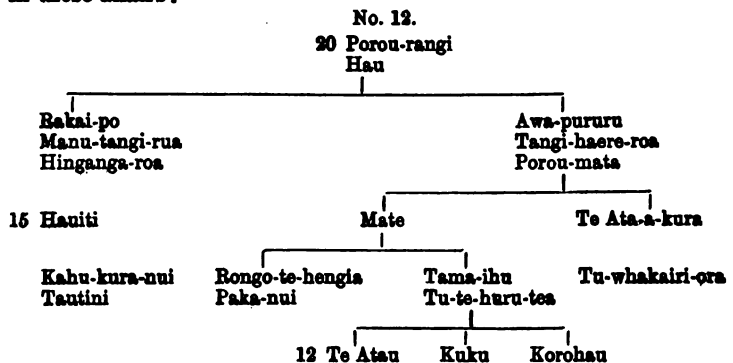
* The *haka* or song which contained the insult to these ladies will be found in Mr. John White's "Ancient History of the Maori," Vol. III., p. 88 (Maori part)—*Editors*.

This severe lesson had no effect on Ngati-Ira, beyond stimulating them to still greater efforts, so they now sent for their friends the Ngai-tai, of the Bay of Plenty, and again fought the descendants of Hauiti—on this occasion, at Te Pakura near Anaura Bay, but with no better fortune than they had previously experienced, for Tautini and his brothers not only defeated them, but killed the chiefs Hunga-ariki, and Te Ara-kahua, and worse than all captured the great chief Rua-taritari.

The tattooing on this man is said to have been so beautifully finished, that his captors asked one another, "Who is this man?" The old chief replied to them in these words; "Rua-taritari is dead, he died on the war path." This was the last effort made by this section of Ngati-Ira; the *hapu* under Ngaherahere migrated to Opotiki in the Bay of Plenty, where they still reside, their leading chief being until lately Te Hira-te-Popo. Hou-takitaki, led a strong *heke* or migration to Te Kuiti in the Waikato country, where he fell under the *patu* of Mania-poto.* The *hapu* of Te Kura-rere-mai-waho and Bere-kiokio were ejected from Kaiora by Tohura, a great grandson of Rongo-whakaata, and finding every one's hand against them, marched to join the descendants of Tahito-tarere, and Rakai-nui, who had left Turanganui only a few generations before, and were then settled in the neighbourhood of where Wellington now is. Notwithstanding the dangers of their long march, they reached their destination, and are still known in Southern Wairarapa, under the old name of Ngati-Ira.

In my genealogy No. 9, I have mentioned Rua-wahine as one of the branches of Ngati-Ira. This woman had married Tawhiwhi, a son of Tauhei-kuri (see No. 6), and their children had not only this powerful Kahungunu connection to help them, but also the Ngati-Porou of Waiapu, with whom their children had intermarried, for these very sufficient reasons the Rua-wahine section were not interfered with, or involved in the misfortunes of their relatives.

It only remains now to give the history of that section of Ngati-Ira who had established themselves in Huiarau Mountains, *vis.*, the descendants of Tane-ka-tohia, Tama-kanae, and others, whose names have not been handed down to posterity. After the flight from Pakaurangi, these people had been protected by Te Atau, whose near relative Tu-te-uru-hina, had married Kuratao, a Ngati-Ira chieftainess. The following genealogy will give an approximate idea of the actors in these affairs:—



* It seems possible that the *heke* of Hou-takitaki may have left about the beginning of the Ngati-Ira troubles and not so lately as the Wairarapa migration of Te Whakaumu.

With Te Atau, these restless warriors might have lived in safety and at peace with their fellow-men, but apparently this was the very last thing desired by them, for when Paka-nui avenged the death of Porou-mata, and defeated the Ngati-Rua-nuku, at the battles of Taitimu-roa, and Te Ika-korapa-rua, Ngati-Ira rose up to avenge their friends, but were themselves defeated at Pohoroera. When however Paka-nui left the district to prosecute his southern wars, Ngati-Ira killed Tu-te-uru-hina, and six of the children of their own chieftainess Kuratao. This evil deed would have been avenged at once by the Aitanga-a-Mate tribe, had it not been that Te Atau was a man of a singularly generous and peaceful character, which the Maoris now profess to admire, but which was so little to the taste of his people in those days, that his own brothers encouraged a slave to murder him shortly afterwards. Te Atau did however order all of the offenders to leave his territory, and those who had not already fled to Huiarua, marched to Te Aruhe-whakato, where they lived under the impression that the Ngati-Porou were afraid of them. Here they tattooed their bodies in a peculiarly horrific manner, and it is said tattooed their tongues in order to strike terror into the Ngati-Porou. Finding themselves still unmolested, they occupied Whakaihu-puku, where they built a pa and occupied themselves in composing insulting songs against their enemies. The long-suffering Ngati-Porou had however made up their minds to fight, so Rongo-paki-hiwi, Te Ao-wera, and other descendants of Paka-nui, joined Kuku and Korohan, in order to attack Whakaihu-puku.

Possibly the tattooing may have had a bad effect on the spirits of Ngati-Porou, for when Ngati-Ira sallied out to meet their enemies in the open, Ngati-Porou fled in confusion to Te Puna-o-ruahiha, where they were rallied by Rongo-pakihiwi and Te Ao-wera; the former slew an important chief named Titi-kura, and the latter we are gravely informed, killed no less than seven of the enemy with one stroke of his *taiaha*. The survivors of this turbulent but unfortunate tribe fled to the forest, and would for ever have passed out of Maori history, had it not been that about this period, Tautini was killed by his own tribe, to avenge the death of a son of Tu-maro-kura, whom Tautini had slain for no other reason than to gratify his cannibal tastes. Tautini had been killed by Tu-te-manga-rewa, and it now became the duty of Tu-te-rangi-ka-tipu, to avenge his father; this he did with remarkable promptitude. A war party was collected at the Kawakawa, and with its aid the Toeroa Pa at Tokomaru Bay was taken and Tu-te-manga-rewa slain. He then marched on Anaura, where the Aitanga-a-Hauiti were fighting among themselves. On the march he bethought himself of the Ngati-Ira as possible allies, by whose aid he might hold his own. With this view, he collected the scattered remnants of that tribe, under their chiefs Tamatea-kuhukuhu and Te Ao-moe.

Revenge was now in the hands of Ngati-Ira, they joyfully entered into the plans of Tu-te-rangi-ka-tipu, and took a leading part in the downfall of one section of Hauiti, at the battle of Rau-peke-nui. In reward for these services, Ngati-Ira received the lands between Waipari and Te Mawhai, and in this way, once more became a tribe, though a broken one.

(To be continued.)



TRACES OF ANCIENT HUMAN OCCUPATION IN THE PELORUS DISTRICT, MIDDLE ISLAND, NEW ZEALAND.

BY JOSHUA RUTLAND.

FORTY years ago the Pelorus District, including the shores of the Sound and the adjacent inland valleys, might have been briefly described as a tract of mountainous forest-clad country, within which a number of small artificial clearings had at some time been made. A few of these clearings were under cultivation, the remainder being overgrown with fern, scrub, and small trees. Along the shores of the Sound these abandoned cultivations, always near the water, were particularly conspicuous, the brown fern and bright-foliaged shrubs covering them, contrasting well with the darker green of the tall forest trees which everywhere on the land-side surrounded them like a wall. Excepting these silent witnesses there was little to indicate that the lonely reaches of water had ever been disturbed by man; the dense forest that filled the numerous valleys and clothed the hills from base to summit when examined internally or externally, having all the appearance of a primeval growth. But time has proved that the Sound was not always as solitary as when Europeans began to settle on its shores; the depopulation to which the overgrown clearings testified was only a repetition of what had taken place at some remote period on a much larger scale. When Captain Cook entered Queen Charlotte Sound in 1770, and again in 1778, he remarked the Natives were subsisting exclusively on fern-root and fish, having no land in cultivation, though in the North Island he had observed considerable areas under crop. As the deserted gardens are not confined to the Pelorus Sound, some still being visible in Endeavour Inlet close to Cook's old anchorage, we must conclude the land was cleared since his time. This conclusion has been curiously confirmed by a discovery on the shore of Tawhitinui Reach, Pelorus Sound. In a hollow Hinu tree (*Elaeocarpus dentatus*); on the edge of a scrub-patch called locally the Maori garden, Mr. Mills, the present proprietor of the ground, found a broken bayonet, the breech of a gun-barrel, part of a small worthless hatchet, trade goods of early European days; and several other scraps of iron, evidently a treasure-trove of the time when iron was first introduced.

The Maori garden, till lately covered with a dense growth of Kohekohe (*Dysoxylum spectabile*), about six inches in diameter, and various shrubs corresponding exactly with the deserted clearings throughout the Sound, show that a revival of agriculture must have taken place

early in the present, or towards the close of the last century. A result probably due to the introduction of potatoes.¹

When the Nelson settlement was founded, whole sections of land in the Waimea were almost entirely worthless owing to the many large irregular-shaped pits, or "Maori holes" from which gravel had been taken by some former inhabitants, and spread over the adjacent ground five or six inches deep. As land was thus prepared for the growing of *kumaras*, and the raising, sifting, and spreading of such a mass of gravel, with rude tools, and by human labour alone, implied generations of workers,² agriculture must have been carried on in that portion of the country long before Cook re-discovered the Archipelago.

About 1855 the destruction of the forest on the shores of the Pelorus Sound to create artificial pasturage was commenced, and has gone on uninterruptedly with constantly increasing activity, a larger area having been cleared during the past ten, than in the preceding twenty years. In addition to the destruction for farming purposes, several large sawmills have worked in the district. Thus, excepting the Birch (*Fagus s.p.s.*), nearly all the marketable timber has been removed and some thousands of acres are now in grass.

This uncovering of the land has brought to light traces of human occupation wholly unexpected. Scattered over the steep hill-sides and on the small flats, pits, terraces, shell heaps, cooking places, sepulchral mounds, stone implements, and other relics have been discovered in numbers that testify as plainly to a large population as do the ruined cities in other lands. Of these remains, the pits, owing to their unmistakably artificial origin and their wide distribution were the first to attract attention, the names *kumara* pit and rifle pit being given them; some concluding they had been used for concealing food, others that they were defensive works; the large forest-trees growing in as well as around many of them being overlooked.

Although many pits are found without terraces, and where none are required, and there are a few terraces in which no pit has been sunk, they are so commonly associated and so plainly portions of the same work they can be best described together. The pits, always rectangular in form and with perpendicular sides, are of two sorts single and double. The single pit being merely an excavation varying greatly in size, the largest measuring eighteen feet by ten, the smallest and least numerous only five feet square; the general depth is about four feet though some are much deeper.

The double pit consisting of two single pits placed end to end in a straight line, and separated by a wall or solid block of ground two to four feet wide. These pits, sometimes solitary, sometimes grouped in regular order, always occupy elevated situations on sloping hill-sides or on high flat topped points of land. Unlike the almost inaccessible *pas* on Motuara Island and elsewhere, described by Cook; all could be easily approached, while many were commanded by higher ground.

On the sloping hill-sides before a pit was sunk the ground was carefully levelled or terraced. The terraces being always much longer and about three feet wider than the pit, allowing between it and the bank at the rear a foot or so of level ground. The bank or wall, generally about three feet high, was always levelled at the top so as to form a narrow horizontal ledge, behind which the hill rose naturally.

In a series of pits and terraces on the spur of a hill, close to Mr. Peter McMahon's residence, Kenepuru, these details can be plainly

made out. At the foot of the spur which separates two small valleys, on nearly level ground the series commence with a double pit, having a dividing wall four feet wide, this is followed by another double pit, the dividing wall only two feet wide. Above the pits where the ground begins to be steep, is terrace No. 1, crescent-shaped sixty feet long and nine feet wide, on it there is no pit. Terrace No. 2, similar to No. 1, contains one large pit. No. 3, cut straight across the spur as are those above it, contains a single pit; No. 4, a double pit with small compartments; No. 5, a single pit; and No. 6, about two hundred feet above sea-level, a single pit. In profile the spur has the appearance of a gigantic staircase. On the hill-sides East and West of the small valleys many pits, single and double are scattered, all similar in their construction to those upon the spur.

At Moetapu, on the Elephant Rock a low knoll standing out in the sea, there are four pits, in one of which the remains of wood-work are still discernible. From it we learn that the pit had been lined with the trunks of fern-trees set up perpendicularly. On the ledge at the top of the back wall there is the remains of a Totara slab in a very decayed state. To form the ledge, the large root of a birch tree had to be cut through; the stump of the tree rotted down level with the ground is still visible.

These remains seem to indicate that the pit was in use within a comparatively recent period; but in another pit lower down an unusually large Matipo (*Myrsine Urvillea*), an extremely slow-growing tree is standing. Beside this near the edge there is a full-grown Birch (*Fraxinus Solandria*) having its roots projecting over the margin, thus showing that it had grown since the pit was dug; indeed it is probable that all the trees now covering the knoll have sprung up since the place was abandoned.

When Mr. McMahon settled in his holding, the land now cleared was covered with dense bush in which there were but few large timber trees. Amongst the pits and terraces Hinai and Towai (*Weinmannia racemosa*) trees are standing, many of the Hinaus being hollow.

In Crail Bay a spur still uncleared is occupied by a group of pits, the largest being eighteen feet long by ten feet wide and eight feet deep, another close by measuring nine feet by eighteen. Some of the birch trees standing amongst these remains being ten feet in girth.

Every part of the Sound furnishes the same unmistakable evidence, that the forest has taken possession of land once occupied by man.

The pits and terraces being always in very dry situations where only trees that never attain very large dimensions will grow, their antiquity is not as apparent as the antiquity of remains found in other situations. There can be little doubt that the natives were correct in saying that these pits were dwelling-places, though how they were covered, or whether the horizontal ledge on the top of the back wall supported the roof, there is no means of ascertaining.* In all the timber has disappeared except in the one on Elephant Rock, and that may have been restored; the pits above and below it, much dilapidated, show only the bare earth.

It has been suggested to me that the Natives dug holes for vapour baths. Possibly some of the pits may have been used for that pur-

* It seems to us somewhat doubtful if the pits were dwellings. The description tallies exactly with the Kumara pits or store-houses found in most of the old Pas of the North Island.—EDWARDS.

pose. In one set I examined on the flat-topped point in Kenepuru, four pits are in a line side by side and close together, three of them are large enough to allow several persons to lie down, but in the fourth a man could only sit or squat.

For whatever purpose the pits and terraces were constructed, we can gather from them how the population was distributed, where they are, we may at least be sure the people dwelt. Throughout the County of Sounds there is scarcely a bay of any size in which one or more pits are not found. In some localities they are particularly numerous, these are generally the sunny sides of hills. On Rangitoto, or D'Urville Island, the Natives inform me the spurs are terraced to a great height. Even on small islands destitute of water, like the Trias in Cook's Strait and Mabel Island in Picton Harbour these remains may still be seen.

In the north end of the Kaituna Valley, near Havelock, there are a few pits on the hill-sides, but in the Pelorus Valley I do not know of one, though "Traces of Man" as ancient as any discovered on the shores of the Sound, have been observed in various places.

Shortly after settling in the Pelorus valley my attention was directed to a black horizontal seam in a perpendicular clay bank, formed by the encroachment of the Pelorus river on a small island at the head of the tide-way. The seam consisted of charcoal mixed with burnt stones and large mussel-shells, the whole evidently the remains of a cooking place. From one of the shells I examined the lime portion had almost disappeared, but the more durable horny cuticle was intact. Above this ancient cooking place there was about three feet of solid clay, over which again stood a large Matai tree (*Podocarpus spicata*) more than three feet in diameter.

Between the time when the fire was lighted and the discovery of the remains thirty-three years ago, the clay must have accumulated and the Matai sprung into existence, but more than that, the narrow channel separating the island from the mainland must have been still narrower, or probably it was not the bed of the Pelorus when the old inhabitants tarried beside it to cook their food. It could be plainly seen when the seam of charcoal attracted attention, that the island had been a point of land severed from the mainland by the river working its way into a stream that drained a small gully a little to the westward. The wide shallow channel on the south side of the island, now only carrying water in flood-time is plainly the old Pelorus bed.

This was the first indication that the district had been inhabited longer than was commonly supposed. Subsequently the washing away of the clay bank continuing, exposed the burnt earth and stones of a Maori *kapa* (or oven) ten feet below the surface of the island, showing that at some period a filling up or raising of the land had taken place; and that men had occupied the spot occasionally or regularly during the time.

The second discovery was made on my own place, Te Patoa. Carrying a line of fencing through the bush, the large root of a Matai had to be cut through in order to sink a post-hole, near the bottom of the hole, two feet deep, burnt stones and earth, the remains of a Maori *kapa*, were found; the position of the tree showing it had grown since the oven was in use. Everywhere throughout the district these cooking places have been unearthed under similar circumstances.

Lately one was pointed out to me in North West Bay, with the stump of a very large Towai tree projecting partly over it; close by a very large stone axe was found protruding from the ground. As the *kapas* continued in use until superseded by the *kohua*, or iron pot, they are of any age, frequently we can only gather from them *where* the former inhabitants have been, not *when*. In the Upper Pelorus Valley fourteen miles inland several have been observed along with stone implements.

As widely dispersed as the *kapas*, and like them, belonging to all periods, are the numerous shell heaps or kitchen-middens. In some the shells are quite fresh, even the perishable Panas (*Haliotus iris*) not having lost their brilliant colours; in others the shells have crumbled into undistinguishable fragments. Though found on the hill-sides and inland, the shell-heaps are most numerous near the sea-shore, where they have been discovered with large forest trees growing over them, such as the Pukatea (*Atherosperma Novae Zealandiae*) and the Rimu (*Dacrydium cupressinum*), which in the Sound grows on the low-level land, and also on the hills. From a few of the older-heaps carefully searched by some young friends, I obtained bones of fishes, rats and dogs, but no human remains. This is remarkable, as, from a refuse-heap in the corner of a cave between the Clarence and Hapuku rivers, I got four human bones, mingled with fish, bird and seal bones.

In the *Polynesian Journal* for September, 1893, I described the finding of Moa bones in a shell-heap, and *Kapa*,⁴ and the discovery of many bones in various parts of the Sound, none being found in the inland valleys. Since then, I have ascertained that at Okoha Bay a number of bones were seen after burning off a patch of bush, but, owing to the great heat to which they had been subjected, they crumbled on being exposed to the weather. The distribution of the Moa bones coincides exactly with the distribution of the pits and terraces, or with the distribution of the ancient population. This cannot be a mere chance coincidence; if the great bird dwelt within the forest, it would have found its way into the Pelorus Valley. Though the quantity of marketable timber is much greater inland, the bush along the coast is far denser, the Kie-Kie (*Freycinetia Banksii*), a littoral species, converting it in many places into an almost impenetrable jungle.

That the Moas were in some way connected with the people, who along with them have left traces on the shore of the Sound, there can be little doubt; but whether they merely strayed from the open country while the land was clear, or whether they were brought in, there is no means of ascertaining. If brought in dead for food, their bones would be confined to the middens, not scattered abroad as we now find them.

The most positive evidence yet obtained that the Pelorus Valley was inhabited prior to the growth of the present generation of forest trees was furnished by a stone implement discovered by my neighbours, the Messrs. Dalton, while clearing a piece of land for the plough. On digging out the stump of a Matai tree, about three feet in diameter, they found embedded in the under portion of the wood a chisel-shaped tool now in my possession. This implement of grey chert, nine inches long, two and a half inches wide, and one and a half inches thick, is well polished and had been used, the edge being notched, but not broken beyond re-sharpening. Just as stones are frequently embedded

in the roots of trees through the wood growing round them, this interesting relic of some long-forgotten individual was entombed. Some time previous to this discovery a very rude implement, merely a long round water-worn stone having a four-sided point at one end, was dug out on my own place from beneath a Matai stump over four feet through.* These discoveries made upon adjoining blocks of land, both belonging to a remote period in the history of the district, are important. They warn us against concluding that the very rough unpolished tools found everywhere are the remains of a ruder people than the later inhabitants—they may have been merely made for work that did not require a more finished implement. I have collected several, weighing from two and a half to four pounds, that have been in use; they are probably mattocks required to work the heavy land of the district. The smaller tools of the same character so plentiful along the beaches of the Sounds may have been hastily chipped out for an emergency, and thrown away after they had served their purpose. This view coincides with a remark made by Lumholtz: "The knives used by the Natives of Australia are either pieces of hard stone accidentally found ready for use, or are secured by breaking pieces off the rock, but not much additional labour is bestowed on them, though they are sometimes shaped or fastened with glue to a wooden handle. On the other hand, they understand how to polish their tomahawks, and when tribes have been found who have only roughly worked ones, the reason is not ignorance in polishing, but that the hardness of the material made the tomahawks quite sharp enough without it."

In all parts of the district and the neighbouring Sounds, stone implements have been dug from beneath large forest trees. As they have not been collected for comparison with more modern implements, we do not know whether new patterns have been introduced since the land was first peopled. Amongst the vast numbers of stone articles scattered over the land or buried in the soil, certain sorts are extremely scarce; thus out of a great many examined, I have found three made of a white close-grained quartz. One of these is a large adze highly finished and peculiarly shaped, of the others chisels, one is well polished, the second incomplete. More than a dozen kinds of stone were used in the manufacture of ornaments, weapons, and tools. Of these, greenstone, obsidian, pumice, and diorite were imported, the remainder being probably found in the district, though I have not observed all *in situ*.

I do not know of any greenstone article being found actually beneath a large forest tree, but two small implements have been ploughed out here, one from eight inches, the other over a foot below the surface of the ground, where heavy bush was standing thirty years ago.

Near the coast a greater number of these articles are discovered than inland, most being found where large trees were till lately standing. These greenstone articles whether ornaments or implements, have invariably been sawn out not chipped. A large lump of the stone found in a small valley called Kaikumara in the estuary of the Pelorus, had a slab partly sawn off, evidently with some very clumsy apparatus, the irregular cut being in places half an inch wide.

Amongst the relics that have come into my possession is a rough unfinished *mere*, made of Mica Schist, the rock of which the country

between Queen Charlotte Sound and the Pelorus Sound is composed. This formidable looking weapon, resembling an ordinary *mere* in shape, is fifteen inches long, five and a half wide, and one inch through in its thickest part. The blade, sharp on one side and thick on the other, is rounded at the end. Admiralty Bay, where this relic was picked up, is off the schistose formation; the weapon, or the material of which it is composed, must, therefore, have been taken from some other part of the district.

We learn from Mr Shand that *meres* of schist were used by the Morioris of the Chatham Islands, who, according to their own traditions, migrated from Aropaoa, the name by which the district now called the County of Sounds was formerly known throughout New Zealand.

Besides the *meres* described, other weapons of the common country stone have been discovered on the shores of the Sound. A portion of one in my collection is of coarse sandstone, and resembles a *Dyak mandau* in shape. To what period in the history of the district these implements belong—whether they were lost before any of the forest trees round about (our only time-keepers) took possession of the ground—cannot now be ascertained. A few relics discovered show that the inhabitants of the Pelorus were as forward in the art of carving as any New Zealand tribe.

About twenty years ago a statuette four inches high, of a red material resembling hard pottery, was dug up in a burying-ground at the head of Mahakipaoa Bay. Unfortunately this valuable relic was again lost or destroyed. According to the description given to me by the finder, Mr Henderson, now residing in Kenepuru Sound, it was a well-executed bust, the face unmistakeably resembling a Maori. Not far from the burying-ground a small head of a soft dark stone was found and is still preserved. The face fairly executed is more Simian than human.

From the same locality I have a well-finished greenstone *kuru* or ear ornament intended to represent some animal, but the species is not easily determined. Another *kuru* of the same material, plainly resembling a fish, was picked up in the Pelorus Valley on the terrace-land far back from the river. Near the same place some large stone implements have been discovered, showing that the ground, until lately covered with heavy forest, must at some time have been inhabited.

For ornaments as well as for weapons the common stone of the district was at some period used. Near the Maori garden before mentioned, Mr. Mills found a *kuru*, in shape and size like a pencil about two inches long made of brown slate. This unique relic may belong to the time when the better descriptions of stone these islands furnish had not been discovered.

In February, 1898, I was informed by my friend Mr. Joseph McMahon that at Ferndale, Kenepuru, there were a number of mounds or heaps of clay, supposed to be graves. As the pits and terraces already described showed that the locality had formerly been inhabited by a people differing in their habits from the modern Maoris, I was anxious to obtain a few skulls for comparison. Accordingly, accompanied by Mr. McMahon and my nephew, I visited the place mentioned. On a steep fern-clad hill-side facing the east we discovered the mounds, which were plainly artificial, and commenced our examination by digging carelessly into one of small size near the base of the hill.

Instead of the bones expected, we soon discovered that the mound contained nothing but a quantity of ashes and charcoal, evidently the remains of a large fire, over which the clay had been heaped. Perplexed, and I must confess, disappointed, we decided to open another of larger dimensions standing half a chain higher up the hill. This mound, ovoid in form was about fourteen feet long, seven wide, and five feet deep in the highest part. Immediately above it on the hill-side was a large irregular-shaped hole choked with black vegetable mould that had accumulated since it was dug. In this hole which we cleared out nothing was discovered. Between the margin of the hole and the edge of the mound there was a narrow level path about two feet wide.

A careful examination showed that the mound, consisting of clay mixed with small fragments of the mica schist of which the hill is composed, rested on a layer of ashes and charcoal six or eight inches deep. In the first place, we could see that a site had been dug out in which a very large fire, judging by the remains, was made. When it had burned down or gone out, clay taken from the hole at the rear was heaped over the ashes without being intermingled with them.

Besides the smaller mound first opened, there are close by two others in every way similar, and a small piece of ground artificially levelled, where another mound might have been raised. Higher up the hill on the same spur there is a second group of mounds, and still higher a third group, while beyond a small gully there are about twenty, and on the western slope of the hill four; one very large mound crowning a naturally level spot on the summit.

In the ashes we could detect nothing, but I noticed that portions of it were caked together as if it contained some adhesive substance. As the mounds were certainly not cooking-places, and such an amount of labour would not have been expended merely to cover up the remains of an ordinary fire, I concluded that the mounds were monuments raised over the ashes of persons who had been cremated on the spot.

A small quantity of the ashes taken from the larger mound opened, sent to Wellington for analysis, contained fatty matter, supposed to be porpoise blubber, and splinters of bone supposed to be fishes. Though this at first seemed irreconcilable with the theory of cremation, the information collected by Mr. R. E. M. Campbell,⁶ and published in this *Journal*, proves it was, next to the discovery of human remains in the mounds, the most conclusive evidence that they are sepulchral monuments.

After giving his authorities, in his very interesting article, Mr. Campbell describes the process of cremation adopted by the Ngati-apa tribe, North Island, as follows:—"When a member of the tribe died, a place was selected in some secluded spot, and, a large quantity of fuel having been prepared during the day, a fire was lighted as soon as night fell, so that the smoke should not be seen, and when well under way the corpse was placed on it. All kinds of fat, including that of the porpoise when procurable, was added to increase the heat. The greatest care was taken to secure a perfect incineration of the body, and that every bit of the wood, even, should be completely consumed."

Shortly after the discovery at Ferndale, I questioned several Natives belonging to the Pelorus, Rangitoto, Waikawa, and the North Island; from all I received the same information, namely, that

cremation had formerly been frequently practised by the Maoris, to prevent the bones of their people being carried away and converted into fish-hooks by their enemies. I was further told that on Rangitoto Island a place is still pointed out where Rauparaha cremated one of his wives, who died on the island during his wars of extermination, but no mound marks the spot. Subsequently Mr. Joseph Hypolite, of Rangitoto Island, whose great-grandfather on the mother's side had been cremated, ascertained for me that when the custom was in vogue, after the body had been laid on the funeral pile the nearest relative applied the fire, or if there was no relative the ceremony was performed by the head or chief person of the tribe present. After the fire was lighted if the smoke began to scatter it was regarded as an ill-omen, or that death would soon claim another victim. If, on the contrary, the smoke ascended it was a good omen, the friends standing round calling out, "Mahaki-paoa! Mahaki-paoa!" piled on more fuel. When the mounds were raised, desecration of their graves, as remarked by Mr. Campbell, could not have been dreaded by the inhabitants of the Pelorus. It seems, therefore, inconsistent to suppose that the fat, fish, etc., was merely thrown in to increase the heat of the fire in order that the bones of the corpse as well as the flesh might be consumed. Their presence in the ashes proves that they could not have been added until the fire was nearly, or quite extinguished. Probably they were votive offerings, and the complete reduction of the body to ashes may have had a religious meaning.

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 "High on the top the manly corse they lay,
 And well-fed sheep, and sable oxen slay:
 Achilles covered with their fat the dead,
 And the piled victims round the body spread;
 Then jars of honey, and of fragrant oil,
 Suspends around, low bending o'er the pile.
 Four sprightly coursers, with a deadly groan,
 Pour forth their lives, and on the pyre are thrown.
 Of nine large dogs, domestic at his board,
 Fall two, selected to attend their lord.

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 As a poor father, helpless and undone,
 Mourns o'er the ashes of an only son.
 Takes a sad pleasure the last bones to burn,
 And pour in, tears, ere yet they close the urn."

—*The Iliad*, Book xxiii.

Since their first discovery, sepulchral mounds have been observed in various parts of the Sound. On a hill-side near the head of Kene-puru Sound there are a few solitary graves of this description, and at Ely Bay, a cemetery. A mound which I examined at Broughton's Bay, six miles from Ferndale, contained ashes and charcoal similar to those described. All the mounds at present discovered are in open fern land which must have been cleared at some remote period. Within the forest the recognition of these mounds would be very difficult owing to the inequalities of the ground produced by falling trees and other causes. Their age, therefore cannot be determined in the same manner as the pits, terraces, and other remains on which large forest trees have been found standing. Still there are good reasons for referring to the same period.

It has been remarked that "the abodes of the dead represent the abodes of the living." The long barrows in which the primitive inhabitants of the British Islands are found interred, resembled the

caves wherein they dwelt; and the round barrows of their Keltic successors were like the holes or huts they inhabited. The Australian natives who erect no permanent dwellings, raise no sort of monument over their dead.

Why a people who practised cremation selected steep hill-sides for burial places, thus entailing on themselves the labour of excavating sites and carrying fuel, can only be explained by their mode of life. They may have been actuated by the same unaccountable desire that makes the proprietor of a castle or mansion erect a costly tomb; a desire that they should after death occupy a position similar in some respects to the position they occupied during life. The pits and terraces scattered over the hill-sides and on elevated points of land not chosen for concealment or defence, and the sepuchral mounds so similarly situated, there can be little doubt are monuments of the same people. When I questioned the Maoris, though all were well aware that cremation had formerly been practised in the country, none knew anything of the mounds; to them they were a complete mystery, an almost certain proof of their antiquity.

Besides cremation, the former inhabitants of the Pelorus district disposed of their dead in various ways. Recently a tomb built of stones and containing a much decayed human skeleton, was found at Taradale, Kenepuru Sound, by the same young friends who searched the kitchen-middens for me. The body had been interred in a squatting position or reclining with the lower limbs folded against the breast. At Beatrix Bay I was shown the remains of a hollow tree that contained many human bones, and bones have been dug up in various places.

Along the shores of Rangitoto Island the Natives inform me, many human bones are buried in the sand; these they consider the remains of a former race, as the Maoris never inter so carelessly.*

From the remains brought to light by the destruction of the forest along the shores of the Pelorus Sound, we learn that the district was formerly inhabited by a people differing widely in their habits from the Maoris of Cook's or the early missionary times, and that these ancient people occupied the land at a period sufficiently remote to allow our slow-growing forest trees to come up and attain their full dimensions where their habitations once stood or where their fires were lighted.

On comparing the bush throughout the Sounds generally, with that of the inland valleys, though on the coast it is much denser and more entangled with climbing plants, the quantity of pine timber is much greater inland. Where the forest has been destroyed and the land allowed to remain idle, certain shrubs found along the margin of the undisturbed forest, such as the Poro-poro (*Solanum aviculare*) and the Ngaio (*Myoporum laetum*), etc., quickly take possession of the ground. These in time are displaced by larger shrubs and what may be called our timber trees, of which the slow-growing pines are the last to re-appear. In many places on the coast Tawa trees nearly monopolised all the level land, though the few large pines scattered amongst them showed that the soil is well adapted for their growth.

This coupled with what we gather from the Maori holes and gravel-covered land of the Waimea, and the number of stone implements found scattered over the flats, seems to justify the conclusion that while the ancient inhabitants dwelt upon the hills they kept the

* This is an error. The Maoris very frequently indeed make use of the sand hills as burying places.—EDITORS.

adjacent valleys in cultivation. If this conclusion is correct, it explains why the population was so strictly littoral, the Taro, the Kumara, and the Calabash, the only esculents then in cultivation, will not thrive in the colder inland climate.

That the Pelorus Valley was occasionally frequented at an early period is sufficiently proved by the stone implements and cooking places discovered; but there is another and more important evidence of ancient occupation, as it enables us to test the value of Native traditions to which, in the sequel, I shall refer.

The point of land formed by the junction of the Wakamarina and Pelorus rivers, called by the Natives Taituku, was occupied thirty years ago by the principal *pa* of the district. As the word Taituku signifies "the head of the tideway," and the tide at present only flows up the river to Paranui, a mile and a half below the Wakamarina junction, it is apparently a misnomer. In explanation the Maoris state that according to their traditions, when the place was first occupied the tide did flow there, and that the name has ever since been preserved. In 1860, since which time the rivers have undergone considerable alterations owing to the gold-mining, there were in the Pelorus below the Wakamarina two falls, or rapids, one at the head of the estuary, the other about twenty-five chains higher up. Above each of these falls the river was in places very deep. Although when not flooded the surface of the river immediately in front of Taituku was seven or eight feet above the highest tide-level, the bottom of its bed was several feet lower. The two falls—Paranui and Ropaka—were merely dams, the removal of which would have allowed the tide to run up to the Wakamarina mouth, converting it into a veritable Taituku. How these dams originated may still be seen at the Para para, a mile below Paranui; here a mass of snags imbedded in the river-bottom has collected gravel brought down in flood-time, and thus raised a barrier, over which when the tide is out the river flows with great velocity. In time, if nothing occurs to counteract what is now taking place, the accumulated gravel will raise the barrier above tide-level, and make the Para para the terminus of the estuary.

On the Paranui Fall timber is still protruding from the gravel-bed; in the older Ropaka it is only after a flood has scoured a channel any can be detected. A little above Ropaka, the river encroaching on its banks, exposed to view beneath ten feet of soil, a bank of stiff clay, having many stumps of trees standing on it just as they had grown. As the stumps were constantly submerged, the growth of trees in such a situation could only be accounted for by the Ropaka Fall, or dam, not being formed when they were living. Near to the mouth of the river trees of the same species, *Whauwhi* (*Plagianthus betulinus*), are now growing on land only a few inches above high-water mark; raise the surface of the river permanently by means of a dam, a little higher than tide-level, and these trees, though well adapted to flooded land, must perish.

This is what happened where the clay bank and the stump it supported were exposed. The evidence is unmistakable that at a very recent period geologically speaking, but remote in the history of unlettered people, the tide did flow up the Pelorus Valley to the Wakamarina where a rocky reef crosses the Pelorus River forming a rapid of a different nature to those described. As it is extremely improbable that the Maori reasoned out the former condition of the district, we must accept the statement that Taituku has been continuously occupied ever since it was what the name implies.

It will, I think, be admitted that the traditions of a people who so faithfully preserved a name and its origin, is evidence worth taking. I shall therefore close this article by giving briefly the substance of what I have been able to collect from my Maori neighbours regarding the ancient inhabitants whose remains have been described. Premising that my information has not been obtained from one individual, or at one time, but little by little, only one item resting on a single statement. The district now called the County of Sounds, including Rangitoto and Arapaoa Islands was originally inhabited by a small dark-complexioned Maori-speaking people, who were very numerous, peaceable,¹⁰ and industrious. Being agriculturists they kept large areas of land in cultivation, but as seamen they displayed little ability, constructing only small canoes. These canoes when not in use were dragged by means of ropes up the hills, where the population generally resided; the numerous pits scattered along the shores of the Sounds and on the islands, being the remains of their habitations. The aborigines were acquainted with the Moa, which according to the accounts they have handed down was sixteen feet in height. Whether they only knew the great bird in the open country and hunted it for food, or whether they had them like the tame cassowaries kept by the New Guinea Natives, there is no tradition.

Upon this peaceful population the ancestors of the modern Maoris descended from the north in their large canoes; having only to encounter an unwarlike people, they destroyed all before them. A few of the inhabitants were enslaved, their descendants being still pointed out amongst the Pelorus Natives. One family in particular, the Pokiki, is said to be a remnant of the old race. The only individuals bearing the name with whom I am acquainted, certainly correspond with the traditional descriptions of the Natives, being shorter of stature and darker-complexioned than the Maoris, generally differing from them also in features. From the ancient inhabitants the Maoris obtained a knowledge of the greenstone, and how to work it, besides other useful arts in which they were farther advanced than their conquerors.

The preservation of the name Taituku, and the legend attached to it, necessarily implies that this locality or district has been continuously inhabited since the name was bestowed; had the place been deserted for any length of time after the valley assumed its present character, the name must have inevitably been lost.

On the other hand, the re-growth of the forest along the shores of the Sound points to depopulation. Between the revival of agriculture when the over-grown Maori gardens were cleared and the days of the Pit-dwellers, there was an interval of centuries, during which the Sound could only have been inhabited by people subsisting on the natural productions of the district.

What seems most probable is that a small remnant of the ancient population escaped destruction by concealment, and that thus their names and traditions have been handed down. The strange but persistently repeated story of the little canoes that were hauled up the hills, may relate to the unhappy times when the unfortunate survivors lived like hunted animals, surrounded by the ruins and memories of their once-peaceful homes.

NOTE.—Since writing the foregoing pages, I have been informed by Mr. H. W. Harris, formerly a catechist at the old Mission Station on the Waipa, that he discovered, while clearing a patch of forest-covered land at the head of Endeavour Inlet, an ancient Taro garden, the ground being covered with small gravel carried up from the sea beach, about forty feet below.—J. R.

NOTES AND REFERENCES.

¹ When and how the Maoris first obtained potatoes for cultivation is uncertain. The story told to Mr. Ligar by Taniwha or Old Hooknose, chief of the Mercury Bay natives, namely, that he was twelve years old when Captain Cook arrived there in 1769, and that the first potatoes were grown from a handful of tubers given them at the time, is evidently incorrect. Cook left England on the 26th of August, 1768, called at Rio de Janeiro, from whence he sailed on the 5th of December; reached Tahiti April 18th, 1769, where he remained until July 18th, and dropped anchor in Mercury Bay November 5th.

The last place at which he could have obtained potatoes was Rio, but it is extremely improbable that he got any there, as very few vegetables of the temperate zone were grown in Brasil, even when Spix and Martins travelled through the country in 1817. But allowing that he did procure a few in December, 1768, they would have been totally unfit for seed in the November following, after being carried about in the tropics over six months. The first potatoes grown in New Zealand were from those planted by Captain Furneaux on Long Island, Queen Charlotte Sound, in 1773, and which were dug by Cook in February, 1774, when he revisited the Sound on his last voyage. A few years ago leeks were wild in many places on the shores of the old Sound, these may have spread from Furneaux's gardens, as Cook mentions finding them still growing, but there is no reason to suppose that the potatoes were perpetuated.—See Chapman's "*Cook's New Zealand*," p. 138, 147. [It has been stated on the authority (we think) of D'Urville, that potatoes were introduced into the north of New Zealand by Dr. Surville, who visited Doubtless Bay in December, 1789, at the same time that Cook was on the Coast.—*Enrrosa*.]

² In Waimea West alone over two hundred acres of land at least was covered artificially with gravel, everywhere intermingled with black peaty mould, though the adjacent land that had not been interfered with was light brown coloured, being generally deficient in humus.

³ While inspecting the Rai Valley in 1886 my attention was directed to the prostrate trunk of a large Totara astride of which a Birch tree was growing. The history of this curious vegetable monument was easily deciphered. A Birch seed lodging on the upper surface of the fallen tree, germinated; the seedling sending a root down on each side through the damp decayed bark or sapwood into the ground, developed into a tree over three feet in diameter when I saw it. Still between the outstretched roots lay the remains of the Totara, a mere shell furrowed by the rains of many years, but harder and sounder than the Totara slab near the old pit on the Elephant Rock.

⁴ Besides the Maori holes there were, in Lower Waimea West, a number of small cup-shaped depressions arranged like a street. These were evidently the remains of dwelling places. On the Wairau Plain similar depressions arranged in regular order may still be seen.

⁵ Long before the discovery of Moa bones in the Middens of the Sound, our fellow-member, Mr S. Swanwick of Pieton, informed me that while working on the Otago goldfields in 1862 he assisted at the sinking of a shaft on the bank of the Manuhereki river, close to where it joins the Clutha. During the work of sinking, about ten feet below the surface of the ground, a funnel-shaped Maori *Kapa*, lined with much-burnt river boulders, was cut through. Within the *Kapa* were some charcoal and ashes, also two large Moa thigh-bones having the ends much charred. Round the *Kapa* there was a quantity of burnt earth, showing that it had long been in use. Before the sinking of the shaft commenced there was nothing to indicate that the ground had been disturbed; the surface of the claim being level with the plain that stretched away to the Dunstan township.

⁶ In the Pelorus Valley the preparation of forest land for the plough is not commenced until the trees have been felled and burned fifteen or twenty years, when all the timber has disappeared except the Matai stumps, which have to be dug out. This is why so many stone implements have been found beneath these trees. The annular rings show that a Matai is four centuries old when three feet in diameter.

⁷ See "Among Cannibals," by Carl Lumholts, Chapter XXVIII., p. 335.

⁸ "Cremation Amongst the Maoris," by R. E. M. Campbell. See *Polynesian Journal*, Vol. III., p. 134.

⁹ Mahakipawa, now so well known through the discovery of gold in the locality, should be Mahakipaoa. The meaning of Mahaki-paoa is "smoke gently rising," i.e. not blown by the wind, from *paoa*—smoke, and *mahaki*—calm, placid, gentle.—EDITORS.

¹⁰ In their peaceful habits they resembled the Morioris of the Chatham Islands, amongst whom homicide was unknown. See "The Moriori People of the Chatham Islands," by Alexander Shand, *Polynesian Journal*, Vol. III., p. 78.



TE TAKENGA MAI O ENEI KUPU A PAKEHA, A KAIPUKE.

NA HOANI NAHE.

I TERA No o te *Journal*, vol. iii., p. 27, i whakamaramatia iho e ahau te takena mai o tenei kupu—a “Maori—tangata Maori.” Ko tenei whakamaramatanga i raro iho nei, he kimi ana i te takena mai o enei kupu ngaro nei a “Pakeha” rana ko “Kaipuke.”

Engari ano enei kupu he kupu hou enei no te Pakeha nei ano. Ko Kaipuke, ko puke, pukepuke, maunga, motu, motu-tere, mou-tere. Te kitenga o nga tangata Maori i te kaipuke, te waka nei o te Pakeha, ka kiia i reira e nga Maori, he puke, pukepuke, maunga—ara mo te teiteitanga ake ki runga i te moana. I kiia ai ano hoki he motu, motu-tere, mou-tere ranei, no te mea he motu, motu-tere, mou-tere nga wahi whenua i waenga moana. I kiia ai ano hoki te Kaipuke he motu-tere, mou-tere, no te terenga haeretanga i te kawhakinga a nga Ra, Whakawhiti, Komaru, Ra-whara (sail). He kupu tawhito ano ia te mou-tere mo nga motu ririki i waho tata i te tua-whenua, te motu-tere mo te wahi whenua i haria e te waipuke o nga awa wai Maori ki tetahi wahi ke atu tu ai. Ko Kaipuke, mo te kainga tonutanga o nga tangata o runga i ana kaipuke ra, i runga tonu i o ratou kaipuke. I penei hoki te whakahuatanga i taua kupu nei—“Katahi te iwi kaipuke tonu ko te iwi moana nei!” Ka mau te ingoa nei “Kai-puke,” te waka nei o te Pakeha. I mau katoa hoki enei ingoa ki te kaipuke:—“Te Puke, te motu, motu-tere, me te mou-tere.” I tino moua ai tenei kupu te kaupuketanga tonutanga o nga Pakeha i runga i o ratou kaipuke—ara, ko te Maori, kaore e kai i runga i nga waka e rere ana i te moana, e tau ana ranei i te taha moana. Ko te putake, he tapu no nga karakia a nga tohunga, karakia ai hoki ana ka rere i te moana, kei tahuri, kia u ra ano ki uta ka kai ai.

Heoti, e kore e taea te whakamarama ake, i pewhea nga tangata o nga waka i rere mai nei i Hawaiki, i kai ano ranei? kahore ranei. Otira me penei pea he whakaatu ake maku mo tenei mea, ara, ko nga tohunga o nga waka i rere mai nei i Hawaiki, he tohunga nunui, he Pukenga, he Wananga. A, he noa a ratou nei karakia; kua mana a ratou nei karakia i nga atua o te ua, o te hau, o te rangi, o te moana—kua korero atu, kua korero mai, nga atua kia ratou. Na reira i taea

ai e era tohunga te whakanoa a ratou karakia kia kai ai ratou i waho i te moana. Ko etehi o nga tohunga i konei, he tohunga taurira; he tapu a ratou karakia, he tauhou hoki, he mea whakaako hou; na reira i tapu ai a ratou karakia kia mana ai i nga atua, he mea korero-a-ngutu hoki ana karakia ra; ki te he te whakahaere a nga tohunga taurira nei, ka ngaro a ratou karakia, e kore e taea te korero-a-ngutu. Na reira i whakatapua ai. E taea ana nga tamariki te mea kia kai i te u o te whaea

E whakahuatia ana nga Pukenga, nga Wananga, nga Taurira, e te karakia o te tuanga, o te kotinga hoki o te putake me te kauru o te rakau i taraia nei hei waka—te waka e karangatia nei ko Tainui—ko tana karakia ra kei tetei No o te JOURNAL te perehitia ai.

E whakaatu ana ahau i te putake i whakahua ai nga Maori i te kupu nei, Kai-puke—i penei ra te whakahuatanga; “Katahi te iwi kai-puke tonu ko te iwi Moana nei, i runga tonu i o ratou puke, etc.” Ka mau te ingoa e karangatia nei, Kai-puke, mo ratou hoki kaore ra i pera, i kai tonu ki runga i o ratou nei waka, koia nei ra te take i tino purutia ai e nga Maori te kainga tonutanga o nga Pakeha i runga i o ratou puke.

Ko “Pakehā,” i ahu mai tenei ingoa i te “atua o te Moana,” ona ingoa, “Atua, Tupua, Pakepakehā, Marakihau, Taewa,” he atua no te moana uriuri; ko tona ahua he tangata, he ika ano hoki. Waihoki ko nga tangata o nga kaupuke nei i kiia e nga Maori, “Ko te iwi Moana.” I huaina hoki ki te iwi Moana nei ki nga Pakeha nga ingoa nei, ara, Atua, Tupua, Pakeha, Taewa.

Ko Pakeha, no Pakepakehā, atua-pokepokewai o te Moana-uriuri. Ko Pakepakehā ano, he atua nui e kapi ana te Moana i a ia. I tana nui, maha ranei—i tona nui tonu ranei i kapi ai i a ia te Moana uriuri?—Ara, te moana e kore nei e kitea atu tona mutunga mai, e kitea atu ana ano te mutunga mai o te moana e pae mai ana, e pangia ana e nga kapua o te rangi, e kore ratou e ki, koia ra te mutunga mai o te moana, engari kei ko atu ano, e kore nei e taea te mohio atu, e kore nei ano hoki e taea te whakatatutu tona hohonutanga, koia i kiia ai, ko te moana uriuri.

Ko te rangi e tu iho nei, ahakoa kaore nga Maori nei e tae ki te rangi, e meatia ana e ta ratou whakapapa korero i nga meatanga a nehe, e taea ana e ratou te mohio ake te teitei o te rangi. Ara, koia ano tera i te rangi e tu iho nei, e turia mai ra e te Ra, e te Marama me nga Whetu. Ahakoa kaore nga Maori e mohio ki nga *maero* te matara o te teitei o te rangi, e kiia ana e ratou, koia ra ano tona teitei e tirohia ake nei e te kanohi, kaore i ko atu, e kore hoki te tangata e tae ki reira e mohiotia ai e he ana ta ratou e ki nei; “Koia ra ano te teitei o te rangi!”

Ko te Moana uriuri, e hara i tera e tirohia atu ra te mutunga mai, engari kei tua atu, kei tua atu, kei tua atu. Ki te haere he tangata, ka taea, e kore ia e tae rawa pera ano te hohonu mehemea ka whakātūtutia. Otira no te mea kaore i taea e nga Maori te whakātūtutu, na reira i kiia ai e ratou te moana nui, “Ko te Moana-uriuri.

THE ORIGIN OF THE WORDS "PAKEHA" AND "KAIPUKE."

BY HOANI NAHE. TRANSLATED BY S. PERCY SMITH.

IN the *Journal*, vol. iii., p. 27, I explained the origin of the words "Maori" and "Tangata-Maori," that which follows below endeavours to seek out the origin of the words "Pakeha" (a white-man) and "Kaipuke" (a ship) which seems to be lost.

These words are both modern, since the days of the white people. Kaipuke is from *puka*, a hill, *pukapuka*, a hillock, *maunga*, a mountain, *motu*, an island, *motu-tera* and *mou-tera*, drifted-islands. When the Maoris first saw a ship—the canoe of the Pakehas—they thought it was a hill, hillock, or mountain, in consequence of its loftiness above the sea, and an island, because a drifting-island is a portion of the land within the sea. It was said to be an island or drifting-island because it was carried along by the sails. The word drifting-island (*mou-tere*) is an old word applied to the little islands near the mainland, and the other name for drifting-island (*motu-tere*) describes the portions of land carried away by the floods of the rivers to a different place. Kai-puke (to eat on board ship) was applied because the people on board actually did eat on the Kaipuke (ship). The following would be said: "This people of the sea, *kai-puke*, eat on board," and hence the name Kaipuke adhered to the canoe of the Pakeha. All these words were used for a ship: "The hill, the island, and the drifting-island." The reason the word Kaipuke has been retained is because of the Pakehas eating on board (Kai-puke) in distinction to the Maoris who never ate on their canoes when at sea or at anchor, on account of the Karakias or invocations of the priests, which had been said at starting, for fear they should be rendered ineffectual. It was not until they landed that they ate.*

It cannot easily be explained what the people did on their voyage here from Hawaiki, whether they ate or whether they did not, but this is what I should be inclined to say, viz.: that the priests who came in the canoes from Hawaiki were priests of a high order, such as the Pukengas, and Wanangas, and their Karakias were harmless to man and had been authorised by the gods of the rain, wind, the sky, and sea—they had free communion with these gods. Hence those priests were able to secularise (*whakanoa*) their Karakias so that they could eat whilst at sea. Some of the priests of this country were disciple-priests and inexperienced, and their Karakias were *tapu*—recently taught; thus their Karakias were *tapu* in order that the gods might approve of them; their Karakias had been taught them by word of mouth (and not by the gods?) If the disciple-priests said the Karakias wrongly they were of no avail, for teaching by word of

* After the Karakias the canoe was *tapu*, or sacred, and to have eaten food would have destroyed the efficiency of the Karakias. Many canoes were so *tapu*, that food was never eaten in them.—S.P.S.

mouth cannot be properly accomplished, hence were the Karakias made *tapu*. A child knows the way to its mother's breast (but its knowledge is confined to that?)

The Pukengas, the Wanangas, and Tauras (disciples) were all invoked in the Karakias for the felling, severing of the stump and head of the tree in building the canoe called *Tainui*; that Karakia will be printed in a later number of the *Journal*.

The word *Pakeha* is derived from the "gods of the sea," the names for which are: *Atua*, *Tupua*, *Pakehakeha*, *Marakihau* and *Taewa*;* they were the gods of the deep sea, and in appearance like men, and sometimes even fish. Also, the Maoris called the sailors "the people of the sea," and these *Pakehas* (Europeans) were called by the names above given.

Pakeha is derived from *Pakehakeha*†, the apparition gods‡ of the deep sea. *Pakehakeha* is an enormous god, he covers the sea, either by his size, or his numbers, that is, the ocean whose bounds cannot be seen, for we can see the sea bounded by the horizon where the clouds appear to touch, but it cannot be said that is the end of the sea, for it is far beyond; it cannot be measured, nor can its depths be sounded, hence it is called the *Moana-uriuri*, the deep sea.

As for the sky which stands above, although the Maoris have never been there, they have a knowledge of it through their traditions relating to the things of old, and have some idea of its elevation above us. I refer to the sky which is occupied by the sun, the moon, and the stars. Although the Maori has no knowledge of the number of miles it is distant, they are able to appreciate its distance by the eye; there is no "beyond." No man has been there or can contradict them when they say, "How great is the elevation of the heavens!"

The deep sea (*Moana-uriuri*) is not that which we see the end of, but that beyond, beyond, beyond. If any one goes there, he will find out, but not to the same degree as if it had been sounded; it is because the Maori cannot sound it he calls the deep sea the *Moana-uriuri*.

* All of these names have been applied to Europeans, besides others, such as *Piharoa*, *Urekihan*, *Maitai*, etc.—S.P.S.

† See Archdeacon W. L. Williams' derivation of the name from the same source, Vol. ii., p. 68. In that note the Archdeacon states that he is unable to ascertain when the word was first applied to white people. It is used by Dr Marshall so early as 1834.—S.P.S.

‡ I cannot find a good English equivalent for the word *pokepokenwai*; *poke* or *pokepoke*, is to appear as a spirit, but it means more than that, it is to be, as it were, enveloped, enclosed by, a spirit, with malicious intent.—S.P.S.





THE KUMARA, PEREI, AND TAEWA.

BY REV. T. G. HAMMOND.

THE paper by the Ven. Archdeacon Williams leads me to add a little more upon the same subject.*

I learned from the Hokianga Maoris the names of twenty varieties of the *kumara*, but regret the loss of my notes; the names, however, may at any time be obtained from the Mahurehure tribe, at Waima. The Hokianga Maoris now only cultivate the Toroamahoe, Koreherehe, Kumara-Maori, and Waina,—the latter being a new kind yielding abundantly on suitable soil.

The Maori testimony as to a flowering variety of the *kumara* is no doubt quite correct. When on a visit, about ten years ago, to Kaeo, Whangaroa, the Rev. Wi Warena Pawa called my attention to a solitary flowering *kumara* growing in his garden at Mangaiti. The leaves and stem were a rich dark green, and the flower like the ordinary wild convolvulus. During a residence of nine years in Hokianga, I had ample opportunities of seeing most of the *kumara* cultivations in that wide district, but I never saw or heard of another flowering specimen.

* In support of the statement contained in footnote, page 144 of this volume, and that of Mr. Hammond above, we may state that on asking Te Karehana Whakataki, of the Ngatitōa tribe, an old man now living at Porirua, he told us positively that the Maoris possessed potatoes before the arrival of Europeans, and gave the following names of varieties—Taewa being the general name:—

Parareka, white and pink kinds.	Nganga-tawhiti.
Maori, pink, like the Tataironga Kumara.	Ropi.
Maori-kura.	

Again, Rangipito, an old native of the Ngati-awa tribe, now living near the Hutt, Wellington, recently told Mr. Elsdon Best that before the arrival of Europeans they possessed the following varieties of potatoes:—

Makoikoi, skin red, white internally.	Taitaironga, black.	Tairutu, red.
Rape.	Maori.	Matawhawhati.
Parareka, white.	Maori-Kura.	Kotipu.
Horotae.	Papaka.	Ongaonga.

In giving this information, these old men intended to imply that the Maoris possessed these varieties before the times of Captains Cook and De Surville, but it seems to us questionable if they are not varieties produced from those brought here by those two navigators.—EDITORS.

The varieties of the *kumara* formerly known at Patea and the West Coast of the North Island generally are :—

- | | |
|---------------|------------------|
| 1. Aorangi. | 7. Rangiora. |
| 2. Monenehu. | 8. Kopunanganga. |
| 3. Kotipu. | 9. Arikaka. |
| 4. Pehu. | 10. Anurangi. |
| 5. Toromahoe. | 11. Pokere-kahu. |
| 6. Kahutoto. | 12. Taputini. |

TE PEREI.

The *perei* is a variety of *kumara* about which there are two opinions expressed by the Patea Maoris. Some say the plant is indigenous, others contend that it was imported in the Tainui canoe. It is described as like the *taro* in colour, but the *kumara* in shape. It throws up a strong stalk, and produces five or six tubers from three to eight inches in length. This plant, before the introduction of the pigs, was quite common, specimens may still be found on the edges of the bush or around the swamps of the Waimate Plains.

TAEWA.

In support of the editors' foot note* to the Archdeacon's paper as to the possession by the Maoris of a potatoe before the arrival of the Europeans, I may add that the oldest Maoris on the Patea Coast contend that they had several varieties. Every man you meet will tell you that a certain ancestor, Te Reke Tatairongo, obtained from the hidden world (*po*) a tuber which he cultivated carefully and distributed among the people. Another variety, the Horotae is said to have been discovered as a seedling and developed into a valuable variety. As this contention as to a pre-*pakeha* potatoe is not confined to this coast it would be well that the question be thrashed out ere the old men pass quite away. The Tatairongo potatoe is still cultivated at Patea and Waitotara, and planted about Christmas, yielding largely. I think it should prove a very useful late variety for European cultivation. The following are the names of the various kinds cultivated before the introduction of the more recent European varieties :—

- | | |
|----------------|--------------------|
| 1. Piakaroa. | 9. Mangemange. |
| 2. Tatairongo. | 10. Horotae. |
| 3. Tahore. | 11. Pairata. |
| 4. Atiti. | 12. Uwhi. |
| 5. Nganga. | 13. Rapiruru. |
| 6. Parareka. | 14. Wairuru. |
| 7. Kotipu. | 15. Whakairirongo. |
| 8. Nepanepa. | |

I am reminded that I once saw a flowering variety of the *taro* at Taumata wi, the lovely home of, J. Webster, Esqr., Hokianga.

* Journal Polynesian Society, Vol. III., p. 144.





“ O LE FALE-O-LE-FE'E ”: OR, RUINS OF AN OLD SAMOAN TEMPLE.

BY THE REV. JOHN B STAIR

(Late Vicar of Christ Church, St. Arnaud, Victoria, formerly of Samoa).

THE priesthood of Samoa were of different classes and of varied influence, so that, although having no idols or idol-worship in later generations as in other groups, their influence was great and widely felt. The Tahitians were accustomed to scoff at this absence of idolatry, and call them the “ Godless Samoans ”; but, they were happily free from the tyranny of human sacrifices, and, to some degree, also of the lascivious worship that prevailed amongst the Tahitians, and devastated many other fair and beautiful groups. Still, for all that, the religious system of the Samoans was extensive and galling in its oppressiveness; “ Lords many, and Gods many,” abounding and crushing the people with their exactions and superstitious fears. *Aitus*, or spirits, of varied dispositions and power, were numerous, filling the people with alarm and dread.

The priesthood, *Taula-aitu*, or “ Anchors of the spirits ” (from *Taula*, an anchor, and *Aitu*, a spirit), may be subdivided into four classes, viz.: Priests of the war-gods, Keepers of the war-gods, Family Priests, and Prophets or Sorcerers. Of these, the *Taula-aitu*, or “ Anchors of the Spirits,” had great influence, and were consulted upon all warlike questions. They invoked the assistance of the various war-gods, of whom the most celebrated was *Nafanua*, a female deity revered by the whole people; and who, in conjunction with *Savesa-sio-leo*, may be looked upon as the national gods of war of Samoa. In addition to these, however, each separate district had its own special war-god or gods. As for instance :

Name of god.	Reverenced by.
O le Tamafainga.	“ Manono ” and “ O le faasaleleanga.”
O Tui-o-Pulotu.	“ Fangalaoa,” and part of “ Upolu.”
O Turitau.	“ Falealili.”
O Tui-leo-nu’u.	“ A’ana,” and “ O le Tuamasanga.”
O le Fe’e.	“ A’ana,” and Faleata.
Aitu-i-Pava.	“ Le Faasale laanga.”
Tui Fiti.	“ Matautu,” and “ Gaga’ole-mounga.”
Nafanua.	“ Gagaifo-o-le-mounga.”
Sepomalosi,	
Moso, and	
Tui Atua. }	“ Leone,” and “ Pangopango.”

It was one of this class, *Taula-aitu*, the representative of the war-god of *Manono*, *O le Tamafatiga*, that usurped the regal power of the islands, on the death of the last king of his line, *Safe-o-fafine*; and, who reigned until his tyranny became unbearable, when he was killed by the people of *A'ana*, in 1829.

The *Tausi-aitu-tau* (keepers of the war-gods), (or, as they were further called, *Vaa-faatau-o-aitu-tau* warships of the war-gods), had also very great influence. To their custody were committed the objects supposed to be inhabited by the district war-gods. These emblems, or symbols were various, and had different names. The fleets of *Manono* were accompanied by two of such, *Limulimuta* and *Samalulu*; the former a kind of drum, and the latter a pennant or streamer, which floated from the masthead of the sacred canoe. In the district of *O le Tuamasanga* the emblems consisted of the *pu*, or conch shell, called, *O Aitulangī* (gods of the heavens). The same symbol was used by the warriors of *Matautu*, on *Savaii*, whilst at *Fangaloa*, in *Atua*, the symbol of the god's presence was a large box, or chest, placed upon the canoe of the priest of the war-god, and accompanied the fleet into battle. Another significant emblem used by the warriors of the latter place resembled a broom, or besom, which was carried, like the broom of Van Tromp, at the masthead of the war-priest's canoe. The *pu*, or conch shell, was always carried by the keeper of the war-god on land, when the *Tuamasanga*, or *Matautu*, were engaged in battle; but the other emblems were only taken in the canoes.

The *Faleaitu*, or spirit-houses, were objects of great reverence. Some *aitus*, mostly the war-gods, if not entirely so, were honored with them. These spirit-houses were also called *O le Malumalu o le aitu* (the Temple of the god), one of which, of more or less dignity, was usually found in every settlement. They were generally built in the common circular or elliptical shape, and, although there might be nothing in their finish or build to distinguish them from other houses, they were always regarded with reverence, and even with dread; so that, for a long time after the arrival of the Europeans, the natives were accustomed to resent any intrusion upon their sacred precincts. These temples, or spirit-houses, were always in charge of the keepers of the war-gods, who, in addition to their other titles, were called *Vaa Taula* (war-ships).* The emblems of the god were always placed in these temples, and given into the care of the keepers.

When the *Taula aitu* (priests of the gods) were consulted professionally, they were accustomed to visit these temples for the purpose of advising with the god, who was supposed to enter into the symbol or emblem of the deity and then deliver their answers to the questions asked. The spirit-houses were usually placed in the principal *Maras* of the village, and were built of similar materials to those of ordinary dwellings. They were usually built upon raised platforms of stone (*fanua tanu*), varying in height and dimensions according to the respect felt towards the god by the builders. These stone platforms were made, and the houses built, by the united labour of those interested, whether of a family, or village, or district.

* Compare the Maori *Waka*, a receptacle for the god, or as a name applied to a priest, as the medium of communication with the gods. An illustration of the use of the word *Waka* as a receptacle, will be found in this volume, page 208.
—EDITORS.

One interesting exception to the usual style of building these spirit-houses came under my notice shortly before leaving the islands, in 1845.

O le Fale o le Fe'e (the Temple of the *Fe'e*), the war-god of *A'ana*, Upolu, was formerly a place of great renown and importance, but of late years its glory has departed. Its history was described to me in such a way, that I determined to visit it and see for myself the marvels described. Not only were there the remains of the temple of the god, but quantities of coral that he had carried up from the reef into the mountains lay scattered on every side. I found that comparatively few had actually visited the spot, but the name of the place was familiar as also the wonderful stories of the famous *fale ma'a*, or stone house of the god. The large blocks of coral, requiring several men to lift them, were scattered about the temple, and which the god had carried up from the reef single-handed.

At last, meeting a man who seemed to have a good knowledge of the place, I arranged to visit it. My friend, J. O. Williams, Esq., the British Consul at Apia, volunteered to accompany me, several influential natives from my own district, and also of Apia, gladly going with us. We started from Apia in good time, full of eager curiosity. Several miles inland we reached a point of interest, as the track led directly through the great fortress or *Olo*, of *O le Vaemaunga*, deserted at that time, but which had played an important part in many a struggle of the past. We found the *Olo* of considerable extent, and protected by the steep sides of a precipice or deep ditch, and an embankment of earth. In time of war, the gap through which the road passed was closed by a strong stockade, and defended by a large body of troops.

As we neared the spot of our search the footpath wound down the steep sides of a precipitous mountain into a valley, the bottom of which formed the bed of a mountain torrent, which, fortunately for our excursion, was dry at the time of our visit. Crossing this valley, a short distance brought us to another river-bed, down which a small stream was quietly threading its way among the smoothly worn blocks of lava scattered over the torrent bed. We followed its upward course for some little time, when our guide suddenly sprang upon the bank, and glancing around the spot near which he stood, hastily exclaimed, "*O leni le fale, o le Fe'e* (here is the house of the *Fe'e*). We followed, curious as to what would meet our view. My first impressions were those of disappointment, since little could be seen but the thick growth of brushwood and forest trees which covered the spot; but these feelings soon gave place to others of a more pleasing character. Our guide commenced in good earnest to clear away the brushwood and undergrowth that covered the place, and as we all joined in the work the ground was soon cleared, and the remains of the far-famed *Fale-o-le-Fe'e*, or house of the *Fe'e* were laid bare before us.

We soon discovered that the house had been built of the usual round or elliptical shape, but that the builders, whoever they were, had substituted slabs of basalt for the wooden posts usually placed to support the eaves, as is the case almost universally with the Samoans; so much so, that I believe this is the only known instance of a departure from this rule. Whatever had been the character of the roof formally used, it had long since perished, and the centre slab of stone

that supported it had fallen, whilst the place of the roof itself was supplied by two large forest trees which covered the ruins, and whose far-reaching and strongly buttressed roots were spread out over the site of the floor of the house.

We found twelve or thirteen of the smaller stone posts still standing, but the large centre slabs lay broken in the middle of the circle. The outer posts, which were still standing, were about four feet out of the ground, whilst the centre slabs appear to have been originally about twelve or thirteen feet in length, fifteen or eighteen inches in width, and seven or eight inches thick. The ends had been inserted in the ground, and I imagine that, when placed upright, another slab had been laid horizontally upon them, from which other slabs or posts were raised to support the roof. Several of our party had seen these centre slabs standing not long before, and could thus testify to their appearance. It was said that lately some young fellows, hunting wild pigs, had passed the spot, and amused themselves by pelting the slabs and throwing them down.

Fortunately they left another interesting relic of the olden times intact. At about six or eight feet on the left-hand-side of the ruins was a small stone platform, or seat, still remaining, and which was perfect. Whether it had been used as a seat for the priest, or altar, was hard to say; but from the sloping stone support at the back, I fancy it had been used as a seat by the priest. I have also thought it may have been used as a coronation seat, or post of honor, at the inauguration ceremonies of a chief's installation.

The house had been forty-eight feet in length by forty-five in breadth. One portion of the floor of the house had been covered with a pavement of neatly placed slabs of stone; but these had begun to be displaced. As I looked upon this relic of bygone ages, many questions arose; foremost of which came the thought, from whence had these huge slabs of stone been obtained, and how had they been wrought by the natives, with their absence of tools, into their present shape? The former question was soon answered, for close at hand were masses of the same kind of basaltic rock exposed from the side of a precipice, and from which large quantities had evidently been quarried. I might have been puzzled to answer the other question as to how the slabs had been wrought, had I not known that the Samoans adopted a very simple but ingenious plan to split and rend similar stones. That particular kind of basalt, especially, splits easily, and a heavy blow soon rends a detached block; but when the natives require to split the solid bed rock, they clear off the mould that may be on the surface, kindle a fire upon it in the direction in which they wish the fracture to run, and then, when the stone is sufficiently heated, they dash cold water over the heated surface, and their work, so far as rending the rock is concerned, is accomplished. I looked with interest upon these relics of the past, and longed to know more of their history than it was possible to obtain. I made a rough sketch of the old seat and remains of the house, the natives looking on the while, and apparently wondering what there could be in the scene to so deeply interest me. Another question would naturally arise, as to how such huge masses of stone could be moved such distances as they sometimes were. In the present case the distance was not great, but the blocks were too heavy to be lifted, in many cases. I think there can be no doubt they were always shifted, or dragged, on rollers or

small skids; removed and relaid as needed—an old world method of removing heavy burdens that was found in common use in this distant portion of its boundaries.

After we had satisfied our curiosity at the old ruin, our guides, anxious to make good the whole of their statements, drew my attention to the so-called coral, said to be found in the bed of the torrent, and which formed one great marvel of the story. It was said to be of three different kinds, and all brought from the reef. It was in vain we told them it was not coral at all, but a substance formed in the neighbouring stream. They laughed at our statement; but could scarcely believe their eyes when I split one of the blocks of the so-called coral in half and showed them various leaves and small twigs embedded in it, asking them at the same time if they had ever seen such coral as that on the reef. That revelation seemed to confound them, but they still stoutly contended for the old story.

From thence they led us up the bed of the stream to show us what they called the larger blocks of coral, but which proved to be calcareous spar of a more compact formation. Failing to convince us here, they conducted us to the spot where the *amu*, or branch-coral was to be found; but, on getting there, we were disappointed to find that a portion of the rock had fallen down since our principal guide was last there, and filled the place where the *amu*, or branch-coral, had formally been found. This place had been a large natural basin at the foot of a precipice, into which the stream fell from above, forming a small cascade, and in which these calcareous formations had evidently been deposited. These latter pieces had certainly very much the appearance of real branch-coral, so that I did not wonder at the general and long sustained delusion; but the faith of our native companions seemed utterly staggered upon our finding some of the so-called coral, or, as they proved to be, stalactites, actually forming upon the surface of a portion of the rock, similar to the substance which had been for so long a time mistaken for coral. It seemed hard to destroy such a long-cherished delusion, but so it was to be, and from that time forth the doings of the *Aitu* seemed to be sadly at a discount.

The little that we could gather about this old ruin was this:—The god, or *Aitu*, in the form of a cuttle-fish (*o le Fe'e*) was stated to have been brought from Savaii, by a woman, to Apia; but, on reaching that place he made his escape from the basket in which he was carried, and following the course of the mountain torrent bed, he had reached this spot, far inland, where he took up his abode, and in process of time made the place famous. He certainly had selected a romantic spot, and there was much connected with it to awe the mind of the beholder when under the influence of dread. Even as we looked upon the surroundings, there was much to arrest attention. The high mountains on either side of the valley; the mountain torrent, and frowning precipice, combined with the solemn grandeur and stillness of the place, all seemed to mark it as a fitting residence for such a mysterious personage; and, as a consequence, a strong feeling of sacredness and mystery had long been attached to the spot.

A SAMOAN CHIEF'S MOUNTAIN BURIAL PLACE.

On the summit of one of the neighbouring mountain tops the burial place of some chiefs of high rank of *O le Vas maunga* district

was pointed out to me by my guide, as an object of interest, where for many ages the heads of various chiefs had been interred, to save them from molestation and insult in time of war. I listened with great interest to his description; but, it was getting late, and we had a long journey before us to the coast, so that I was obliged to defer my visit to the spot until another opportunity, a purpose which I was unfortunately unable to carry out.

At length, and after a lapse of some fifty years, the circumstance is again brought to my recollection in a peculiar manner. During the last few months an old friend, and one of the very few old Samoan Missionaries now left, the Rev. S. Ella, of Sydney, but formerly of Samoa, brought under my notice a paper that he had read before the Ethnological section of the Australasian Association for the Advancement of Science, at their Adelaide meeting, in which he alluded to some remarks of the late Mr. Handley Sterndale, respecting some remarkable stone remains he had discovered, many years since, whilst rambling in the interior of the island of Upolu, Samoa, which are described in the first number of the *Journal of the Polynesian Society*.*

Speaking of Mr. Sterndale's discovery, Mr. Ella says:—"Whilst rambling in the interior of the island, he came to a lofty spur of a mountain, with a volcanic centre. He crossed several deep ravines down which flowed mountain torrents. One of these ravines had been converted by the hand of man into a fosse. In some parts it was excavated; in others, built up at the sides with large stones; and, in one place he found a parapet wall. He climbed up this gully, and passed through a narrow opening in the wall unto a level space before him, where he made the discoveries he spoke of."

Amongst other remarkable stone relics he found, "a conical structure of huge dimensions, about 20ft. high and 100ft. in diameter, built of large basalt blocks, some of which he considered to have been above a ton weight, which were laid in even courses. In two places near the top he marked what appeared to have been entrances to the interior. He entered a low cave or vault, choked with rock and roots of trees. He found appearances of narrow chambers within. Mr. Sterndale thought that the pyramidal structure at one time formed the foundation of some building of importance. Many other foundations of 10ft. high were near it. He also observed a number of stone cairns, apparently graves, disposed in rows."

I feel quite satisfied that these small cairns, of which Mr. Sterndale speaks, were, as he supposed, graves, in which were buried the heads of various chiefs interred, after the custom so common to the Samoans, and that this spot which he visited on that occasion was the burial place pointed out to me, or one similar to it. And, further, on reading his description of the country he passed over before reaching it, I think he must have traversed the route by which we journeyed. Our descriptions, though written so widely apart, seem to tally. It also seems probable that the masses of rock he describes as forming the great structure he alludes to, were procured from the same precipice, or quarry, of which I have spoken.

* Mr. H. B. Sterndale's description will be found in Vol. I., p. 63, of this *Journal*.—EDITORS.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING
THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

No. 4. — DECEMBER, 1894. — Vol. III.

PROCEEDINGS OF THE SOCIETY:

A meeting of the Council was held in Wellington 27th October, 1894.

Papers received:—*The Contest Between Fire and Water*, Hare Hongi. *Polynesian Sojourn in Fiji*, S. Percy Smith. *The Tahitian Circuit of Navigation*, Miss Teuira Henry. *Tahitian gods and their Regions*, Miss Teuira Henry. *Extinct Birds of the Chatham Islands*, note, Taylor White. *Traces of Ancient Human Occupation in the Pelorus District, N.Z.*, J. Rutland. *The Maori Tribes of the East Coast*, W. E. Gudgeon.

Books received:—245, *Na Mata*, for August and September, 1894. 247, *Journal*, Royal Colonial Institute. 248, *Grammar and Vocabulary of the Ipurima Language*. 249, *Notulen van de Algemeene en bestuur-vergaderingen*. 250, *Tijdschrift voor Indische, Taal-land-en Volkenkunde*, Vol. XXXVIII. 1-2. Do. 4. Do. 5. 253, *Transactions*, R.G.S.A., Victorian Branch, Vol. XI. 254, *Sketches of Ancient Maori Life and History*, J. A. Wilson, from H. Brett, Esq. 255, *Journal and Text*, Buddhist Text Society. 256, *Journal*, R.G.S., July, 1894. 257, *Journal*, R.G.S., August, 1894. 258, *Bulletin*, Geo. Society of California, May, 1894. 259, *Bulletin de la Société de Géographie de Paris*, September, 1894. 260, *Revue mensuelle de l'école d'Anthropologie de Paris*, July, 1894. 261, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, Heft 1, 1894.



NOTES AND QUERIES.

The Editors apologise for the absence of Notes and Queries in this number of the *Journal*; having been away from Wellington on other duties they were precluded from preparing any for this number.

Members are reminded that the Annual Meeting of the Society takes place on January 28th, 1895, at 8 p.m., at the Lecture Room of the New Zealand Institute, Museum, Wellington.

With great regret we have to record the loss of another of our members—Robert Louis Stevenson—who died at Apia, Samoa, on the 18th December, 1894. Mr. Stevenson had been a member of the Society for two years, and although not a contributor to the *Journal*, took a considerable interest in our work. His world-wide fame as a writer—one of the most popular of the age—renders it unnecessary for us to do more than express our regret at the loss of a man who will be mourned for by a very large number of the English-speaking Races.



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